The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 24.—WHOLE NUMBER 1 16.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, AUG. 7, 1852. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH,	8 " " 5 "
" CHURCH OF THE ANNUNCIATION,	(suspended)
" CHURCH OF THE HOLY COMMUNION	8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.	
" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days, 6 P. M.
CHURCH OF THE NATIVITY,	9
CHURCH OF THE TRANSFIGURATION,	8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer. And, on Saints' Days, a Lecture after Evening Prayer.	
GRACE CHURCH BROOKLYN HEIGHTS,	8 " 6 "
On Fridays. Evening Prayer with Lecture at	8 "
St. Luke's Church, Brooklyn,	8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.	

Calendar for August.

8 Ninth Sunday after Trinity.
15 Tenth Sunday after Trinity.
22 Eleventh Sunday after Trinity.
24 St Bartholomew.
29 Twelfth Sunday after Trinity.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 19.

THE STAR IN THE EAST

Star! that led the Ancient Wise
From old Chaldea's plain;
Thou did'st show to man the rise
On earth of Jesus' reign—
Thou did'st guide the wanderer's way
As with unsetting ray
Whither the Christ was born;
Then each star in joyance sang,
Space with loud echoes rang;—
"Hail! Jesus, Star of Morn!"

Hither let each worshipper
Bring the heart's purest gold;
Not the frankincense and myrrh
By the Magi brought of old;—
Worship let each heart inspire,
And lip's prophetic fire
Proclaim Messiah—King!
These the offerings oh Lord!
That, to Thy shrine ador'd,
The worshipper should bring.

Brighter ray from thee that falls,
Thou calm and holy Star,
Than the fierce light that appals
When Pestilence and War
Hang their portents in the sky,
Steps of Death's Angel nigh;—
Grim heralds of God's wrath;
Thine the light, divinely given,
The Pilgrim shows to heaven
From earth his golden path!

Old astrology asserted,
To each one's natal hour
That some transient star imparted
Its planetary power—
Not alone upon our birth,
But, when we're laid in earth
Star, then holiest, shine!
For, the love on faith's bright wing
Itself, most precious offering,
Lays on the Saviour's shrine.

HIBERNICUS.

Selected Matter

From the London Evening Journal, July 5.

Mr. Keble's letter to Sir Brook Bridges—from which we gave two long extracts in our Thursday's impression—has had a value beyond its direct and immediate purpose. We do not remember having ever seen, within the same compass, so terse and lucid an exposition of those general arguments upon the Church-and-State question with which we have endeavored to familiarize our readers. Mr. Keble excels in detecting fallacies, in brushing away conventionalisms, and in exposing unrealities. These are the precise qualities of mind which are needed to understand how it is possible to combine a firm and loyal hold of Church principles with such a measure of Liberalism in politics as permits men to see and to meet the unbending and irreversible facts and tendencies of the times. Of the many services which the Vicar of Hursley has rendered to the Church of England, not the least is his forcible and complete vindication of those who think that the Church has enough of life and inner energy to adapt herself to every vicissitude and phase of worldly politics—that she can still do her divine work in the midst of altered and altering political relations—nay, that the truest loyalty to the State, and the only prudent way of maintaining its connection with the Church, is to take it at what it is, not what it was, nor at what we might like it to be.

It is, doubtless, a most painful thing to say that this great Empire is, so far as its Executive is concerned, no longer Christian, because the Legislature is no longer confined to those who believe in the Lord of the Gospel and of the Church. But the fact itself is more painful than the acknowledgement of it; and it would be the most disastrous for English Churchmen to affect not to see it. Yet what a strange moral paradox it is, that many well-meaning persons can see no harm whatever in the Church being deemed and treated as the mere creature and dependent of Parliament—that is, of a Parliament which contains many avowed, and many more unavowed, unbelievers—whilst the same persons imagine that the national faith would be gone if Jews were to be admitted into the Legislature. In what respect are Jews worse than unbelievers who either "call themselves Christians," or superciliously refuse to take the trouble of disavowing a mere nominal Christianity? The Church classes together, as men to whom she owes especial duties of intercession, "Jews, Turks, Infidels, and Heretics." People do not mind committing their faith, practice, and discipline as Christians to individuals belonging to the two latter classes; for they think that a man's calling himself a Christian makes all the difference—he is so because he does not say that he is not.

On the other hand, to many Churchmen—to Mr. Gladstone, for example—the admission of Jews into Parliament is not only no new national apostasy, but actually, as regards the Church, it has its practical value, and may become a blessing. It demolishes a sophism. It will force the Church to face facts. It will no longer permit English Churchmen to go on dozing and slumbering, and calling their friends ill names for trying to wake them to the fact that their mooring cables are already cut, and their boat at sea. To our minds, the admission of Jews into Parliament would be no new fact at all. Whatever mischief there may be in it is over and done; whilst the open recognition of the fact would be a gain to the Church. As soon as the doors of the House of Commons are thrown open to the Jews, Church legislation in Parliament must, for very shame's sake, come to an end. Common sense will revolt at it; and the Church will have reason to be thankful for a change which will so forcibly arouse her inner conscience. As regards the Christian character of the House of Commons, surely the Church would be likely to get as much fairness and justice from a Rothschild as it already gets from a Fox or a Horsman; and the one is just as competent to deal with Church matters as either of the others.

And so, likewise, with reference to a statesman's view of Roman Catholics and of legislation respecting them. We have resisted, simply as a matter of self-defence, State interference with the attempts of the Roman Catholics to give organic development to their own religion. In pleading for them, we plead by implication for ourselves. If the State, no longer Christian, interferes with Roman bishops, how can we resist its interference with the English Church? If it forbids processions, simply as religious observances, how can we deny its right to issue a proclamation about Rubrics? It comes, then, to this:—the most distinct, earnest, and emphatic claim on behalf of the Church of England—the most positive recognition of its spiritual functions, and of its right to be protected from tyrannical interference with its doctrine, discipline, and principles—necessitates, to a statesman, the largest political admissions on behalf of Romanists, Dissenters, and Jews.

We are glad to be able to say this in connection with Mr. Keble's name, because many well-intentioned persons cannot conceive it possible to oppose the Ecclesiastical Titles Bill and the recent proclamation against processions, and to take the line which we have taken on the Jew Bill, and at the same time to believe that the intrusion of the Roman bishops was ecclesiastically schismatical. Nor do they see that, as to processions, it is perfectly open to us to regard them as unwise, unprofitable, or mischievous, *per se*, even while we object to Lord Derby's treatment of them. Moreover, we can, with entire consistency, maintain that the State, theoretically, ought to be Christian. But, as we have shown, the real question is, whether, in point of fact, the State has not already given up its religious profession. If worthy persons like Mr. Charles Wordsworth are still content to shut their eyes to the sun at noon-day—to believe that the state of things which the Church assumes, for the continuance of which she prays, and on the assumption of which many of her services are framed, still exists, and must for ever exist, simply because she once acknowledged its existence—we can only say that they take, in our opinion, a low view of the Church. They seem unable adequately to realize the Divine economy, apart from its secular accidents. Yet many believe that the State and Constitution of England are at this moment identical with what they were under Charles II, because the Church of England uses the same Book of Common Prayer.

It is in its vindication of the consistency of those who, like Mr. Gladstone, deem liberal politics compatible with the highest views of the Church, that we place the chief value of Mr. Keble's pamphlet. With Dr. Marsham's claims he deals in a spirit which is only not humorous because it is impossible for Mr. Keble to be sarcastic; but at present we pass over this portion of his publication, as we prefer calling attention to his constructive argument. If, as we have shown, Mr. Gladstone has *not* done anything to forfeit the claims of Churchmen, Dr. Marsham is disposed of without the trouble of canvassing his demerits. Nobody, we suppose, imagines Mr. Keble to be "crotchety," or too fond of refining—nobody doubts his entire saturation with Church of England principles. Not a shadow of change has passed over his Churchmanship—what he is now, he was before many who are not undistinguished in the Church movement were born. If any English clergyman pre-eminently represents Church of England principles—especially as viewed through the medium of Oxford—that man is Mr John Keble. We would, therefore, draw attention to the following passage, in which he meets the charge of "inconsistency" urged against Mr. Gladstone:—"Is it, or is it not, true that, by successive changes within the last quarter of a century, many of our ecclesiastical arrangements have been so altered that he who was satisfied with them—I mean with their existing theory—in 1827, would be inconsistent if he were satisfied with them now? So that the *onus probandi*, in point of consistency, cannot but be thrown rather upon those who are for ignoring all these changes, than upon those who see it needful to acknowledge them and allow for them." We commit these words to the earnest consideration of Churchmen who understand why many things may be right and expedient now, which were neither right nor expedient when the Legislature of England consisted only of members of the Church of England.

From the John Bull, July 12.

General Election of Proctors.

Simultaneously with the issue of writs for the election of a new Parliament, a call is made by Her Majesty upon the Clergy of the Church of England, through the two Primates and their Suffragans, for the election of Proctors to represent them in Convocation. For a long time past this part of the proceedings consequent upon a dissolution of Parliament has attracted little or no attention. With the exception in the diocese of Peterborough, occasioned by a vacancy which occurred since the last general election, no publicity has been given to the day or place of election, nor has such an event as a contested election been heard of. The manner in which the different Proctors were brought into existence, was a mystery to many even of the Clergy, whom they were supposed to represent; the election of Proctors had, in fact, like the assembling of Convocation, dwindled down into a mere legal fiction.

This, we are given to understand, will not be the case on the present occasion. The election of Proctors to represent the parochial Clergy in the several dioceses will this time be a reality. Thanks to the vigilance and activity of the Society for the Revival of Convocation, measures were taken, previous to the dissolution, to call the attention of the Clergy in the several dioceses, and, through them, of the Archdeacons, who are the returning officers, to the unsatisfactory manner in which the elections have, in the majority of instances, been conducted; and steps have been taken to insure regularity in the citations to be issued to the Clergy, summoning them to the exercise of their franchise. For the first time, therefore, after the lapse of more than a century, the Convocation which is about to assemble with the new Parliament, will, in the representative portion of its Constitution, be a *bona fide* Assembly. The Diocesan Proctors who will assemble in St Paul's Cathedral, in London, and in the Minster at York, will really be, what they profess to be, the representatives of the parochial Clergy of their respective dioceses. They will represent, moreover, not only their constituents, but the wishes of those constituents with regard to the revival of the active synodal Assemblies of their respective Provinces. That those wishes will, in the great majority of cases, be in favor of such revival cannot be doubted. There may be differences of opinion among the Clergy as to the objects upon which the functions of Convocation should be directed; but on the question of the resumption of those functions there appears to be hardly any room for a difference of views. The idea of any body of men,—especially men of education,—meeting together to elect representatives upon the understanding that the parties elected are to represent nothing and nobody, but to repair to the assemblies to which they are respectively elected, as living dummies in an ecclesiastical procession, is too absurd to be any longer entertained. Time was, while the Church was asleep, when the meeting of Convocation might be viewed and treated as a mere formality, and when the elections were conducted accordingly. But that time has gone by. The Church has been awakened from her slumber by the war cries of her enemies; and not her Clergy only, but her faithful laity, are anxiously watching what the next meeting of her ecclesiastical representatives will bring forth. After a *bona fide* election of Proctors it is morally impossible that the Convocation, of which the Proctors form a most important part, can remain a legal fiction and a solemn farce.

The SOCIETY FOR THE REVIVAL OF CONVOCATION has, we believe, determined, and wisely so, to take no active part in the approaching election of Proctors, lest, on the one hand, jealousy should be engendered through an appearance of interference with local action, and, on the other hand, the voice of the assembled Proctors should lose some of its weight through the imputation—which no doubt would be but too readily made—of its being the factitious voice of a small portion only of the parochial Clergy. It is all the more necessary, therefore, that the Clergy in their several localities should bestir themselves with a view to the elections being conducted in a manner which shall reflect credit upon the ecclesiastical body, and insure for the representatives about to be chosen, the confidence of the Church generally, as well as of the Government and the future Legislature. The return of men distinguished by the moderation, no less than by the soundness of their views, of men zealously devoted to the great object for which the Church was instituted by her Divine Head, and sincerely attached to the connection in which the Church has been in this country from time immemorial with the State, will go far to remove the hesitation which Statesmen naturally feel as to the revival of an institution whose action has been so long in abeyance, and to procure for any proposition to be originated in the new Convocation the favorable consideration not only of the Crown, but of the Parliament, whose assent is necessary to give to any measure adopted by the Church in Synod, legal validity and effect.

We believe that we are expressing the views and feelings of the great body of the parochial Clergy in saying that it is undesirable that doctrinal questions,—such as those which have of late been the occasion of so much contention,—should be agitated in connection with the election of Proctors. There are many questions, such as the increase of the Episcopate, the revival of the Diaconate, the reform of Cathedral institutions, the establishment of a uniform system of Church-education for the middle and lower classes of society, and other measures tending to expand the action of the Church, and to increase her spiritual efficiency, which urgently demand the interposition of the Church's own proper legislature, her Synod or Convocation. Let prominence be given to these questions in the approaching election, and let the public mind be thus disabused of the mischievous notion that the revival of the active functions of Convocation is sought for the purpose of enabling a majority of the Clergy to eject a minority differing from it on certain points of doctrine. Another and a most important question can hardly fail to occupy the attention of the clerical constituencies on the occasion of this election,—the question, namely, whether the constitution of Convocation does not stand in need of revision. That this question will force itself upon the attention of Convocation itself, cannot be doubted; and it is highly desirable, therefore, that the Proctors about to be chosen should be in possession of the views and feelings of their constituents upon so important a subject.

If it should appear, as we believe it will appear, to be the opinion of the great body of sound and moderate Churchmen among the Clergy that there should be in the synodal assemblies of the Church, whether diocesan, provincial, or national, not only a larger representation of the parochial Clergy, but a representation of the true, the faithful, the communicant laity, a great step would be gained towards the restoration of the Church's synodal action. A reservation of the authority in matters of doctrine committed to the Clergy generally, and the Episcopate in particular, is, of course, an indispensable condition of any arrangement for the concurrent action of the laity with the Clergy in Church Synods. Such a reservation, however, would not, we feel convinced, be objected to by the laity, while, on the other hand, the co-operation of the laity in all the administrative departments of Church government is felt by the Clergy to be invaluable. The express recognition of this fact by the Clergy, on so suitable an occasion as the election of Proctors to represent them in Convocation, would put an end to another mischievous delusion which the enemies of the Church have spread abroad, that there is a design to increase the power of the Clergy, and to favor extravagant hierarchical pretensions. Let this prejudice, also, be dispelled, and little opposition will be offered to the proposal, the intrinsic justice of which is self-evident, that the Church should be permitted in her corporate capacity, in her own representative assemblies, to deliberate and determine upon the measures best calculated to remedy existing abuses within her pale, to maintain her integrity, to increase her efficiency, and thereby to promote the spiritual welfare of the nation.

Duties of Churchmen in these Times.

A Charge delivered before the Convention of the Protestant Episcopal Church in the Diocese of Rhode Island, June 8, 1852. By J. P. K. Henshaw, D. D., Bishop of Rhode Island.

Concluded.

We have thus adverted to the leading dangers and evil influences to which the Church is exposed in these times and in this country. They are Infidelity—false doctrine, and division; old, but corrupt superstititions; and worldliness. Let us then consider in this order,

II. THE DUTIES *of the Ministers and members of the Church resulting from those dangers.*

1. Has Providence cast our lot in times when a shallow Philosophy and "science falsely so called," asserts its claims to the confidence of mankind, when the deadly poison of infidelity is artfully diffused into many popular works of science and much of the ephemeral literature of the day? The evil is to be counteracted, not by ignoring the sciences, even those which are most liable to abuse; nor by putting literature under the ban of proscription; but by those deeper draughts from the well of science which yield purer waters than those which are found upon its surface, and by the cultivation of a taste for that classical literature in which the gifts of genius are sanctified by the spirit of faith, and its brightest gems are offered as adornments for the altars of religion.

Does a mawkish philanthropy devise its panaceas for the moral evils of society—and by the various devices and schemes of socialism profess to elevate the physical, intellectual and spiritual condition of humanity? Let us the more zealously advocate and more vigorously prosecute that revealed system of benevolence, which, originating in divine wisdom, is admirably adapted to all the varieties and vicissitudes of man's earthly lot; and by presenting God's love to us as both the motive and example of our love to our fellow men, has proved itself, by long experience, an infallible remedy for human woe, a sure promoter of social bliss.

Are there those in our day, who, in the spirit of knavery or folly, or a combination of both, set up mesmeric influence as a substitute for divine inspiration, and affect to hold direct communication with departed spirits in the most ludicrous manner—thus undermining the faith of the vulgar and lessening their reverence for spiritual truths and realities;—and are there men, calling themselves Christian, who doubt the plenary inspirations of the Bible, and subject this sacred volume, as they do other books, to the test and scrutiny of human judgment;—how are these infidel vagaries and tendencies of the age to be repelled? How, but by fighting over again our battles with Infidelity—by a careful, and thorough investigation of the evidences of Christianity; by making our people acquainted with the immoveable foundations of our faith; by proving the plenary and exclusive inspiration of Holy Scripture, and by vindicating its claims to supremacy as the word of the living God—the only sure guide to heaven—the only infallible source of authority in matters of belief and practice.

2. In addition to Infidel tendencies and influences, by which the Church is endangered from the ungodly world without and around her, there are also dangers to which she is exposed from the distractions and corruptions that exist in the ranks of professed Christianity.

Does the spirit of commotion, misrule and radicalism, which, in this revolutionary age, has been rampant in the civil institutions and political governments of the world, also display its baleful influence in the departments of morals and religion? Is there a spirit of fault-finding with old principles and fixed institutions, and venerable usages;—an impatience of authority and an eager thirst for novelties and for untried experiments even in the domain of theoretical and practical Theology? Do many in our day look upon the system of revealed religion precisely as they do upon a scheme of earthborn ethical philosophy, capable of being modified, improved or changed by the wit or will of man? Is our lot cast in a country and an age where and when the principle of individualism has reached its fullest development—so that every man "has a doctrine, an interpretation, a song"—and, as a consequence of the utmost latitude of free inquiry and private judgment, is the land filled with legion sects, conflicting creeds, and rival factions: all quarrelling with each other about their respective peculiarities, and yet each claiming 'the one Lord, the one faith, the one baptism'—and all demanding of us approval and fellowship as pure and sound branches of the Church of Jesus Christ!

What is the duty of the ministers and members of our Church, as witnesses of truth and godliness, in the midst of surrounding heresies and schisms? This is a delicate and difficult question, which should be answered only in the spirit of meekness and wisdom. Yet it is a question which will daily force itself upon our attention, and in reference to which we should adopt some fixed principle by which our practical course must be governed. There are indeed shades of error, and gradations in departure from the truth. We are not to place all sects in the same category, nor to treat all the forms of untruthfulness as equally malignant and dangerous. We should carefully discriminate between errors in fundamental doctrine and mere errors of disciple; between deviations from apostolic institutions and wide departures from "the faith once delivered to the saints." Nor must we, under the pretence of contending earnestly for the faith, violate the paramount laws of charity. We should give our neighbors credit for all the truth they hold, respect them for all the virtues they possess, and sincerely "wish grace, mercy and peace, to all who love our Lord Jesus Christ in sincerity."—We should make a distinction, in our regards and feelings, between a Christian man and the defective views of religion which he may have embraced, through the influence of erroneous education, or from want of examination. But at the same time our charity "should rejoice in the truth;" it should not be so ample in the dimensions of its "cloak," as to cover false doctrines which are deadly to the soul,—nor possess the fatal power of neutralizing the opposites of truth and error, or of bringing heresy and orthodoxy into affinity with each other. The much lauded policy of bringing the Church into close alliance and accommodation to the sects proves as fatal to her sound growth and prosperity, as the making sincerity the test of truth is false in principle.

If we believe the Church to be "the witness and keeper of Holy Writ"—"the pillar and ground of the truth," we cannot be sincere and conscientious in our attachment to her, without looking upon all deviations from her system, as aberrations from the right line, meriting reproof and condemnation. In the midst of the latitudinarianism and indifference of this levelling age, it becomes us, as Ministers and members of a Church which upholds revealed religion in its integrity and supremacy, asserting its claims to paramount authority over the faith and morals of mankind;—to vindicate with candor and firmness the divine constitution and Ministry of the Christian Church, the importance and efficacy of the sacraments as channels and means of grace; the uses of a sound and Scriptural Liturgy as an aid to devotion, and a perpetual witness and exhibitor of evangelical truth; the edifying nature of that annual round of Festivals and Fasts in which the events in the mystery of Godliness are commemorated in their appropriate order and season, and the cardinal doctrines of redemption and grace are most systematically and effectively inculcated upon the minds of men.—Yea, we must not shrink from the use and defence of ceremonies and symbols, innocent in their character and venerable for their antiquity, however much they may be abused by some or despised by others. Extremes of error are to be corrected, not by their opposites, but by a moderate exhibition of the truth.

Whatever may be the shades of difference among the sects and denominations by which we are surrounded, they all agree in opposing the views and usages of the Church in reference to the things just now enumerated. Those things are right, or our Church is wrong; for they are recognized and maintained in that standard of her faith and practice,—the Book of Common Prayer. To these peculiar features of our system we must charitably but firmly adhere, or relinquish our claim to the character of churchmen.

The battles of the Church with Sectarianism have often been fought and gained; and in our days, it appears as if eventually schism would work out its own cure by the perpetual conflicts and infinitesimal divisions which are its most striking and visible fruits. But it is not yet safe, circumstanced as we are, to lay aside our armor or intermit our watchfulness in that direction.—Hooker and Hall, Wheatley and Bull, Bowden and Hobart, and other writers of distinguished ability in the Mother Church and our own, have laid up in their well-furnished armories, weapons and implements of tried temper, which may still be used with effect, when occasion requires, whether our Ministry, Polity, or Ritual be attacked. But we have been called, in our day, to renew the conflict for that system which is at once Catholic and Reformed, by the insolent boasting and fierce assaults of a more ancient, but a more subtle and malignant foe—in opposition to whose deadly errors and fearful superstitions, we glory in the name of PROTESTANT.

Does old Rome, awakened from the slumber of ages, present herself "as a giant refreshed with wine"—arrogantly asserting her claim to dominion over our faith and obedience? Do we see her, with artful guile, at one time, cringing at the feet of absolute power, and then, allying herself with democracy and anarchy—only the more successfully to crush the liberties of the world;—through all revolutions and excitements, keeping a single eye to her own aggrandizement and to the forwarding of her iron despotism? Does she spread her snares and ply her arts to entrap the unwary? And do even many of the wise and virtuous tremble lest her attempts at universal empire should be crowned with success? Let our Church stand firm and unmoved, as she did in those "olden times" when she acquired for herself that noble appellation—THE BULWARK OF THE REFORMATION. Prejudice and ignorance may affect to consider our communion as affiliated with Rome, and sympathizing with certain of her errors. But we know, and Rome knows, that there is no insurmountable bar to her victory over Protestantism, but that which is raised by a communion having a claim truer than her own to all which is Apostolic in Institution, Primitive in Discipline, and Catholic in Faith. On this ground alone can the battle with Popery be successfully maintained. Let us not fail to meet her on this true ground, and treat her as the most ancient and deadly foe of Apostolic Episcopacy and originally revealed truth. On this ground, she has been defeated at the Reformation, and in later days by Theological giants in the Anglican communion; and while we steadfastly adhere to it, the citadel of our faith will remain invincible and triumphant. The Truth which was from the beginning, will be an overmatch for her modern inventions and corrupt developments. Our chastened Ritual will bear perpetual protest against the mumbling formalism, the meretricious superstition, and the dead language of the Missal or Mass Book. The sublime, intelligent, rational forms of devotion embodied in our Book of Common Prayer for the joint use of Minister and People, will not suffer by contrast with the idle fripperies and sacerdotal shows which are exhibited for the admiration, rather than for the edification, of the people.—Our Baptism with pure water, accompanied by the sign of the cross, will not suffer by contrast with the salt, and spittle and exorcism with which Rome has degraded the sacrament of our engrafting into Christ. Our holy Rite "of laying on of hands," will condemn that spurious Confirmation, which consists in the application of chrism to the forehead and a slight tap upon the cheek of its unenlightened and almost infantile recipients. Our Eucharistic offering and holy communion in the sacrament of the Lord's Supper, exposed the deception practised by Rome in withholding half the sacrament from the Laity, and blasphemously pretending to offer in the mass a propitiatory sacrifice for the living and the dead; while church views of the real participation of the faithful in the spiritual aliment of the body and blood of Jesus affords a strong protest against the idle fiction of Transubstantiation. The pure doctrines of our Articles, Homilies and Liturgy, contains the testimony of the Church from the beginning against the corrupt dogmas of Rome; and more especially our steady maintenance of the fundamental doctrine of justification by grace through faith in the meritorious sacrifice of the cross, presents an impregnable barrier to her system of self-righteousness and fancied works of supererogation.

I charge you, beloved brethren, adhere steadfastly to old truths and primitive Institutions, exhibited in the Book of Common Prayer, as the best preservative under God, from the false systems of Superstition on one hand, and of Radicalism on the other.

3. In the early part of this charge, noticing the dangers of the Church in these times, I referred to the spirit of worldliness in our communion, and the pressure of worldly influences from without as endangering her purity, and hindering her prosperity, if not absolutely jeopardizing her continuance, as a light and blessing to our beloved country.

In view of those dangers, what is our duty? What is to be done? To rely upon the old measures which were necessary to establish the existence of our Church in its integrity and give it a firm footing on this continent, will by no means now meet the demand it makes upon its ministers and members. To be exclusively employed in defining the position of our Church and vindicating her claim will not answer the calls she makes upon the affections and services of her children in this bustling age of active enterprise and energy. The world looks for results and fruits; and from these, chiefly, forms its judgment of any scheme which professes to reform the morals and elevate the character of mankind. As the individual Christian proves the sincerity of his profession by good works; so the Church at large or in the aggregate must, in the same way, vindicate its claim to be the divinely appointed illuminator and reformer of the world. We venerate the Apostolic constitution of our Church; we love her worship, we receive, without question, her dogmatical teaching; what we now most need, is to enter thoroughly into her practical system, and carry it into full effect.

I have so long trespassed upon your patience that I can barely hint at the duties suggested under this last head, and will leave them as topics for your more mature deliberation and prayers.

We must look upon our baptized children, as engrafted into the Church, called to spiritual life and privileges, that they may glorify God in their bodies and spirits which are His.

We must rely upon Christian education and nurture, rather than upon sudden illapses of the spirit and times of excitement, for their sincere conversion to God. Parents and Sponsors must be more faithful, conscientious, and prayerful in discharging the solemn responsibilities they assumed for those whom they represented at the Font. The clergy, while they fail not to preach boldly the truth as it is in Jesus, and use their zealous efforts for the conversion of adults, must devote their energies especially, by catechizing, Bible Class and Sunday School instruction, to the careful preparation of youth, for assuming their Christian obligations and entering upon the full privileges of Christian Communion. And while they are watchful that none be presented to the Bishop who are not fit subjects for Confirmation, they should take heed that none be kept back from its privileges for a lack of pastoral solicitude, instruction and care. The work of Christian Education, founded upon the reciprocal vows and promises of the Baptismal Covenant, should command a larger share of our regard. By the establishment of Parochial and Diocesan Schools; by the founding of Orphan Asylums, Colleges and Hospitals under the guidance and patronage of the Church, and by enlarging our efforts and gifts in the cause of Missions at home and abroad,—we should demonstrate that the Church is fulfilling the high mission assigned her by her Lord, as the teacher of the ignorant, the guide of the wanderer, the succorer of the needy, the comforter of the afflicted, the medium of grace to the sinful, and the publisher of salvation to a perishing world. We hail as a step in the right direction the resolution of the House of Bishops in 1850, to devise wise and practicable plans for bringing into more active and systematic employment, the devotion, and benevolence, and self-denial of our pious Laity of both sexes. When all orders and estates of men in our Church shall enter into the true spirit of this movement; when all shall realize that love and not controversy is their proper element, that works of charity and piety, not of contention and strife, are their fitting employment; that to alleviate the miseries and advance the salvation of a perishing world is the great end of the Christian religion, and act accordingly, when the only strife among us will be, who shall be most holy and do the most good, then God, even our own God, shall give us His blessing: then Zion will arise and shine in the beauty of holiness, and become the joy and praise of the whole Earth.

From the Banner of the Cross.

Death of Bishop Henshaw.

It was our most painful duty last week to announce the sudden death of this excellent and beloved prelate, of whom it may be said, as of St. Barnabas, that "he was a good man, and full of the Holy Ghost and of faith." No one who knew him as well as we did, after the closest intimacy and an unbroken friendship of more than twenty years, can doubt that though his Master's summons came without the usual preparatives, it did not find him without "his loins girded about, and his light burning, like unto men that wait for their lord; that when he cometh and knocketh, they may open unto him immediately."

The Bishop left Providence on the 6th inst., to perform temporary Episcopal duties in Maryland, at the request of Bishop Whittingham, whose ill health obliged him to suspend his labors. On the 8th inst., he consecrated St. George's church, Spesutia, Hartford co.; the following Sunday he officiated at Christ church, Georgetown, D. C.; on Tuesday, 13th inst., at the Mission, Mount Alban, D. C.; on the 15th, at Christ church, Rockville, Montgomery co.; next day, at St. Bartholemew's church, and the 17th, at St. John's church, Mechanicsville, in the same county. On Sunday, 18th inst., he visited St. Peter's church, Poolsville, and the next day St. Paul's church, Point of Rocks. On Tuesday, 20th inst., he was proceeding to fulfil his next appointment at Zion church, Urbana, Frederick co., when the awful hand of death called him from labor to reward. While in a carriage, he was suddenly taken ill, and in a few moments expired at the house of Mr. Wm. Richardson, near Buckeystown. It was no doubt an apoplectic attack, superinduced by unwearied exertions during the few days immediately preceding his death. About two years since he was visited with symptoms of the disease, to which his system had long been predisposed.

Immediately on hearing the melancholy news, Bishop Johns, of Va., and the Rev. Dr. Atkinson, of St. Peter's church, Baltimore, accompanied by a number of other gentlemen, proceeded to Frederick, and took charge of the remains, which reached Baltimore the next evening; where they were solemnly received by the Vestry of St. Peter's church, of which he had been Rector twenty-six years before called to the Episcopate of Rhode Island. The body was deposited in the church for the night, and funeral services took place next day; in which his old and well-tried friend, Bishop Johns, Dr. Atkinson, and other clergymen, took part. An appropriate discourse was delivered by the Bishop, followed with some impressive remarks by Dr. Atkinson. A large number of clergy were present, and the church was crowded with mourners, to many of whom the deceased had been a spiritual father and so long a faithful shepherd. The whole interior of the church was appropriately draped in mourning. The remains were then conveyed to Providence, in charge of Bishop Johns and Dr. Atkinson. He "rests from his labors, and his works do follow him."

The Bishop leaves a widow; a married daughter residing in Providence; and four sons, one of whom is Rector of St. Paul's church, N. Kingston, R. I. They will have the fervent prayers of many, that our merciful God and Heavenly Father may look with pity upon their sorrows; that He may comfort them with a sense of his goodness; may lift up His countenance upon them, and give them peace!

The Rt. Rev. JOHN PRENTISS KEWLEY HENSHAW, D. D., was born in Middletown, Conn., June 13, 1792, and graduated at Middlebury College, where he received the degree of A. B. at the remarkably early age of sixteen. He afterwards spent a year at Harvard University, as a resident graduate; and his bachelolic degree was subsequently confirmed by those of A. M. and D. D. While at Harvard, he officiated as lay-reader in the church at Cambridge, and afterwards founded two new congregations in the northern part of Vermont. This was before he had reached his nineteenth year. His theological studies were pursued principally under the

direction of the venerable Bishop Griswold, by whom he was ordained deacon in St. Michael's church, Bristol, R. I., June 13, 1813, being his twenty-first birth day. He was immediately invited to the charge of St. Michael's church, Marblehead, Mass., (where he had previously officiated as lay reader;) and in a few months was called to an enlarged sphere of usefulness by St. Ann's church, Brooklyn, N. Y., which he accepted; and in that church was admitted to the Priesthood by Bishop Hobart, June 13, 1816, the day that he completed his twenty-fourth year, the earliest age allowed by the canons. He held the rectorship of St. Ann's till the spring of 1817, when he was elected to the large and important parish of St. Peter's, Baltimore, a congregation then in peculiarly difficult and trying circumstances, (produced by the course of its former misguided pastor, the Rev. George Dashiell, who was subsequently degraded from the ministry,) and which at one time had threatened a formidable schism of the Church in Maryland. The parish had suffered greatly from these unhappy causes, and on young Mr. Henshaw's taking charge he found but about fifty communicants left. But by the divine blessing upon his prudent, zealous, and faithful labors, it soon began to revive and flourish; and throughout the whole course of his twenty-six years ministry, it was distinguished for uninterrupted harmony and prosperity. The number of communicants added in that period was 900, and he left about 500, when called to the Episcopate of Rhode Island in 1843. But these were far from being the only results of his ministry, which appeared, among other living fruits, in the large number of young men introduced under his auspices to the sacred offices of the Church. The writer may be pardoned for expressing, however faintly, his own deep sense of lasting obligations for the kindness by which *he* was thus instructed and encouraged.

Abundant as he was in other labors, Dr. Henshaw was not idle with his pen; as is testified by the numerous valuable and popular works which he gave to the press from time to time. Prominent in the diocese of Maryland, and for many years a distinguished and useful member of the General Convention, the whole history of his past life gave the best earnest of what his diocese and the Church at large might expect from his future course, when elected bishop of Rhode Island. It was our privilege to be present at his consecration in St. John's church, Providence, on the 11th of August, 1843; and we can never forget the deeply solemn and impressive services—especially the noble and eloquent sermon preached upon the occasion by Bishop Whittingham. Perhaps no episcopal consecration in our country was ever attended by so large a number of bishops and clergy,—there being more than sixty present, from various dioceses. Bishop Brownell, (senior Bishop present,) was assisted by Bishops Whittingham and Johns, who presented the Bishop elect; Bishops B. T. Onderdonk, Doane, and Hopkins, also uniting in the solemn imposition of hands.

J. C.

Communications.

For the Churchman.

"It is Uncharitable."

Continued.

In continuation of our subject, we go on to remark, that it is to be lamented that there are many churchmen so inconsistent as to be engaged, directly or indirectly, in fostering the miserable fallacies which we have endeavored thus far to draw out. It is true we have no right to dictate to, much less to censure the actions of, others; yet it is hoped that we are at least entitled to our *opinion* and to an expression of it, especially if it be done courteously and in a christian spirit. And when we see numbers who, though within the folds of the Church, (some indeed ministering at her altars) are yet throwing their influence and their sympathies in the balance on the side of Sectarianism, we can scarcely avoid the conclusion that their views of liberality and charity, are so excessive as to prohibit them from condemning error, almost in any or every form. When we see professed churchmen palliating error, or making apologies for it, and almost patronizing it by their large concessions, and above all, by their firm desire to leave it to itself to work out the destruction of souls, *giving it a helping hand*, it is hard to withhold the expression of the opinion that they set a low value on the truth, and that in their theological vocabulary there is no such thing as positive dogmatic teaching.

The writer is not so headstrong as to be disposed to call down fire from heaven, on the erring. God forbid. He knows and appreciates the great law of the Gospel of Christ, that the servant of Him who, though Lord of all, was yet all meekness and gentleness, must not quench the smoking flax, nor break the bruised reed; that he is tied to measures of gentleness, kindliness and love; that he must sympathize with deluded and suffering humanity. But he knows at the same time that it is not charitable to tell a man that he is right when he is wrong; that it is not charitable in him as a watchman on the walls of Zion, charged with the cure of souls, destined to give an account to God, to stand by and behold the members of Christ, the children for whom He died, consorting with heresy, or going over into the ranks of schism, without raising his voice of warning; yea, without teaching them, by discipline, if need be, that there is such a thing in the Church's teachings as a definite faith.

The latest form of error with which this country has been visited is that known as "Spiritualism." The promulgators of this piece of fanaticism tell us that its office is to purify religion, to give us a true, instead of a spurious, christianity. This the writer has heard asserted several times by those holding its tenets. He has seen works emanating from the same source, embracing the principles of the school of Chubb, Hume, &c.; denying the divinity of Christ; asserting that the Bible has some good things in it, but more of evil (it is hard to pen such sentences, but they are stubborn facts, parts of that wonderful system of Infidelity with which we are called to battle). He has heard others assert that our Lord Jesus Christ, performed His miracles by Psychology or whatever else it may be termed; that He *did not turn water into wine*, but influenced the senses or minds of those who drank water, causing them to *believe* that they were drinking *wine*; that the Bible as we have it is not authentic, but full of errors and interpolations. And yet these individuals will insist that theirs are not the views of Infidelity. They do not deny that Jesus Christ lived and died; they do not deny that He did many wonderful works *through powers inherent in man*: But they do deny everything that they can not understand; whatever their reason can not probe is no faith for them; they must see and feel and handle; they do deny the divinity of the Son of God; they do deny the system and faith of the Church; they do deny the Bible, unless they are its sole interpreter, and are allowed to take out of it all doctrines obnoxious to their creed, such as the divinity of Christ, a future state of punishment, &c. And forsooth such persons will manifest indignation if told that they are Infidels. And perhaps they may deceive some churchmen, as they deceive themselves. But if these are not the doctrines of the most awful Infidelity, then my reading is in vain, and there is no such thing as positive truth in the Bible and Church.

Such, then, as far as my experience extends, are the views and tendencies of this *last* demonstration of evil in these "latter days." I do not assert that *all* who *sympathize* with this soul-destroying fanaticism go thus far—I merely give my *actual experience*; and it is enough to enforce the conviction that it is from beginning to end the work of Infidelity, the latest attempt of the Arch-fiend to stab the Gospel, through *pretended friendship*—the very course pursued by the host of Infidels who infected England and the continent in a past age.

And now shall I be charged with uncharitableness? Why not? If one man has the right to make out of the Bible what he pleases (and this is the ultimatum of Latitudinarian private judgment—the father undoubtedly of this very heresy—springing up here and finding nurture in the soil of Puritanism), why has not another? And is it not seen in the thought proposed by this question that the sects cannot take ground successfully against this specious Infidelity? For it only professes to do what they all have done, viz., interpret the Bible for itself, rejecting what it does not like and accepting the rest; and it only teaches what they all have taught, viz., that it boots little, however gross the error may be, which they maintain, yet if they only *believe* it true and be *sincere*, to them it is true, and their blasphemous error becomes to them the living truth of God.

But, says one, it denies the divinity of Christ: Yes it does, is its reply to the Sectarian: But so does the Arian, the Unitarian whom you recognize as an "Evangelical" among "all the Evangelical denominations." But it denies future rewards and punishments, says another: True, it replies, but so does the Universalist, another of your "Evangelicals." But, says another, it denies miracles—Yes is the reply, but we *accept the Bible*—we be *Bible Christians*—the *Bible* is our Creed—we *stand on your platform*—we hold *that all are Evangelicals who reject all Creeds but the Bible*, and this is your doctrine. But, says the Sectarian, you do not interpret the Bible *correctly*. He replies, who made you a judge for me? I interpret the Bible as I please; you do the same; it is after all only a difference of choice and opinion; we are both right if only we are sincere; would you be so *uncharitable as to rob me of my right of private judgment*? This is a poser. What can he reply? He cannot fall back on the "Quod Semper"; he has long since cast himself off from it: he cannot plead "Hear the Church," for he would convict himself of failing in that very point. He has no rule of faith, other than that which every man makes for himself; no ultimate authority; no source of appeal; and so in this school of self-will, faith is ship-wrecked, heresy begets heresy, and Infidelity, Infidelity, till the whole system of Sectarianism is tottering to its very base, or going over into the ranks of avowed Infidelity. And every man among them who is thoughtful, who would be devout in a day of blasphemy and rebuke, must either come into the bosom of the Church, where he will find a certain faith, become the possessor of a reasonable, religious and holy hope, or go over to the ranks of Infidelity. Men who care little for their souls, and less for the Gospel and the Church, are seeing and acknowledging it. Sectarianism is rioting only on the seeds of its own destruction! It is developing here, as it has been for years in Germany, in the most heartless and cheerless Infidelity. And yet the churchman, whether clerical or lay, who sees these things and warns others against them, doubtless by many, even called churchmen, will be deemed excessively uncharitable: he may be even told by some that he cannot expect to *force* others to believe as he believes: true, he cannot *force* them nor does he *wish* to do so. But this is a different thing from an effort to prevent the spread of such pernicious errors.

And now shall I be told that it is an allowable thing for communicants of the Church to unite in the assemblies of these "Spiritual rappers" (and I state the point distinctly, for I wish to see it discussed); attend their nightly meetings; participate in their doings from house to house; become identified with them; gradually imbibe their pernicious views; grow by degrees from one step to another till the Church is entirely abandoned, the faith denied, the word of divine truth sapped of its message of love and left a mere wreck at the will, the caprice of vain or deluded man; and yet that he who has the cure of souls, the Priest of God, is powerless, or that the Church has no discipline in such a case? What then becomes of St. Paul's *doctrine* and *commandment*, that we are to judge not those that are *without*, but those *within* the Church? And if we are not so much as to *eat* with a fornicator, or covetous person, or idolater, or a reviler, or a drunkard, or an extortioner, how can it be judged proper for him who partakes of the "body and blood of Christ," the soul's food in a famishing world, to sanction by his continued presence the assemblies of those who deny the work and mercy and word of the Lord who feeds them and died for their redemption? Is that a proper scene for communicants of the Church whence issue those abominable doctrines of Infidelity which are flooding this region? And is the Presbyter of the Church powerless with regard to communicants who lend their influence or their sanction to such a work, *until they openly deny the faith*, or some articles of it? I trow not. Without doubt he is tied to gentleness and to much of tenderness on account of human weakness and infirmity. But to the mind of the writer after the *first and second admonition of the Apostle*, the Rector of a Church, is bound to reject such a one from the communion, persisting in such a course, against his godly advice and admonition. Nor do I believe that his Bishop would, or could, consistently reverse his decision. And why? Because the act, or course defined, as pertaining to or pursued by a communicant, would be unscriptural and uncatholic—because it is condemned by scripture and the Church. If the writer err, he hopes to see the argument on the other side: he would not willingly err, in a matter of importance and is open to conviction. Again, whether this be the proper course to be pursued in such a case, or not, if it be allowed that in this "Spiritualism" there be indeed, a *spiritual agency*, it must be granted that that agency is from the *Evil One*: for its work is clearly defined to be the preaching of "another gospel," which rests under Apostolic Anathema. If, then, the Rector of a Church know a communicant within his cure, to be in the habit of consorting with such a work in its secret assemblies, giving it countenance, uniting with those in communications with Satan, and if after his admonitions, they persist in their course, how can he again with a clear conscience and with due regard to the honor of his Divine Lord, administer that holy food, until that course is renounced? Must he yield sacred principle at every caprice? Must he yield those breathing truths for which the blood of the Son of God was shed, to *please man*? "What concord hath Christ with Belial?" "Ye cannot drink the cup of the Lord and the cup of devils." "Ye cannot be partakers of the Lord's table and the table of devils." So taught an Apostle. But alas! we have fallen upon strange times: and some now would subvert the Apostle's teaching and thus yield the great distinctive features of gospel truth, under a show of liberality. And it is owing to the slackness of a bygone age, in admitting to the Church's communion, those who were not sufficiently instructed in her distinctive doctrines, and who consequently did not understand and appreciate them, and the *timidness* now manifested in many quarters in guiding those who are admitted, that the Church's heart, is so often pierced by those of her children, whose sympathies are *against* her.

Again, "Have no fellowship with the unfruitful works of darkness." And is not that a work of darkness whose fruits are a manifest denial of the faith? Is not that a work of darkness which *defames* the word of God, which saps the vitals of Christianity? Is not that the spirit of a devil giving men strong delusions even "that they should believe a lie," "turning away their ears from the truth unto fables," which denies future rewards and punishments, oppugns the miracles of Jesus Christ, denies the Scriptures, pronounces the Old Testament a fable, denies the divinity of Christ, and which pretends to reveal all this from the spirit world? Are not these among the signs of the last times of some "departing from the Faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron"?

We stand by the word of God and the Church of God. The points that we have brought out are eminently *practical*. They are coming more and more distinctly before the Church every day, and *they are to be met*: we cannot close our eyes, if we would, to the "evils" of these times, or to the battle that is to be fought in this region of Puritanism, between truth and Infidelity. A Bishop of the Church in a recent charge has forewarned his clergy of the issue that they are now called to make, and of the stand that they must take against the specious Infidelity which infects this region of our country. We all know whence these Infidel principles have their rise: that they spring from the "Revival system" of the sects, and the loose, undefined teachings of Latitudinarianism, there can be little doubt to any reflecting mind. From these systems men have been led to look upon christianity as something indefinite, undefinable, something to be accepted or not, as a man shall please, and then when accepted to be resolved only into one's internal feelings and emotions, or to be understood by each as he shall please, segregated, cut off from bonds of unity, without guide or chart, other than that which every man makes for himself, finding his faith first in the depths of his own wisdom, and then twisting the Bible to make it, if possible, accord with his preconceived opinions; and if that be *impossible*, then explaining it away, or attaching to it a mystical, spiritual signification, and so rejecting it, in fact, and settling down in a cheerless Rationalism.

The writer may be deemed "uncharitable," but that to him is a small concernment. He believes that his views are sustained by Scripture and the Church: and that is enough. Scripture has already spoken. The Rubric before communion reads thus: "If among those who come to be partakers of the Holy Communion the minister shall know any to be an open, or notorious evil-liver, or to have done any wrong to his neighbor by *word or deed*, so that the *congregation* be thereby offended—he shall advertise him that he presume not to come to the Lord's table" &c. And to my mind nothing could be offensive, or better calculated to scandalize a congregation of true churchmen, than the admission to the sacred feast of the Church of one who during the week persisted, against his or her Rector's admonition, in giving countenace to a work which was denying the Church, her Faith, yea her Lord, and sowing broad-cast the most soul-destroying Infidelity, and this without any renunciation of that evil way or promise of amendment!

Again, I repeat, if my views are incorrect, I wish to see the other side of the question. The word of God, and the truth of God are not mine to liberalize, to please an age which is indeed excessively liberal with that which does not belong to it, even *the Faith once for all delivered to the Saints*.

That belongs to Rome and those who fraternize with her in the extremes of Latitudinarianism. Rome claims the privilege of *adding to* the Faith; the Sectarian of *taking from* it. I confess I cannot see the difference, and the old adage is verified, that extremes meet.

N.

(To be continued.)

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est
(*Continued.*) St. Cyprian.

This being, then, the Constitution of the Church, as it was made by Him that made it, it never could acquire another—unless, indeed, from Him. That He should give another to it, would, from the nature of the case, be most unlikely, if not impossible; for He has set this sacred legend on its front, that, as a flaming sword, shall daze the eyes of death and hell advancing, namely: THE GATES OF HELL SHALL NOT PREVAIL AGAINST MY CHURCH; shall not prevail against that Church, such as it was.

But if from reason we should be assured that He would make no change in that which He had made to measure out the date of earth and time, so, in plain fact, we know that He has never made a change. Changes have come and gone; some yet abide; but did the Lord make them as he chose out and kept the first Apostles,—as he sent the "other seventy" Elders—or as He, in triumphant manhood, coming with the fresh dust upon Him from His victorious conflict with the grave and death, commissioned the Eleven Bishops, and promised to be with them whilever the world should last to be against them? By no means; they have come like fabled goblin-gifts, left in the night. What the Lord did, He did in person—manifestly. He came to an appointed* place to the Eleven, and though "some doubted," while He was afar, yet when He had "come up" to them, doubt must have lost its place.†

No change, in any such explicit way, has been or is pretended. Moreover, it must be, of course, conceded that no change could be made, unless by His authority; and any record of a change made under His authority; by the first Apostles, is not pretended. It is determined, therefore, thatthe Lord has never changed His institution. But His prophetic promise is—let it be remem-bered—*record of a fact* to be "till the world's end," and which, accordingly, is now.

As it began, therefore, so it ever was; so it is now, wherever it is true; or, speaking of it, in the abstract, without all reference to men's corruptions, reformations—changes—of whatever sort, what the Church was, it also has been, is, and is to be, because it must be. It has a certain nature, given it by God; a nature which it cannot change and be the Church of God. He, sitting in His heaven, has no other Church than that He made, let men do what they will. Let them claim Him for their "developments," their alterations, their corruptions, and He *shall have them in derision*. What has been His own Church may take no liberty with Him of altering His truth. When the time comes in the long history of impenitent backsliding, He "shall call her Beloved, which was not beloved, and her My people, which was not My people"; and the house once the children's, shall be left with them desolate. To keep the feet in the old way, this only is the right, this only is our safety.

We have dwelt somewhat leisurely and yet, perhaps, not longer than we might with kind allowance of our readers, upon the Sacred History, and this with a desire not to give any new view, (God forbid!) but a fresh view of it.—We leave it where it is, most evident to all men; and now, until we come down to the history of this branch of the Church Catholic, our work is done. We may go on—our implements of labor on our shoulders, and need not cast a glance around us, as we go (unless for the mere pleasure to ourselves from what our eyes can see), for there is nothing here or hereabouts—that is in old Church history—that needs a hand of ours.

We manifestly had a right, before we meddled with the evidence of Holy Scripture to call upon these men (if any men there are) who were preparing to believe and advocate the theory of sovereign, independent dioceses, to bring authority of some sort from the Sacred Writings for their cause; and still more now, in presence of "Antiquity," of which so many prate, have we a right to ask that they shall bring authority of some sort from other ages of the Church. Ask them to bring it! Let them stand up; let them once dare to look the holy Fathers in the face; let them but claim a recognition from the least of them, and they shall see what brows of stern rebuke forbid their freedom, and hear what voices, deep and dread, shall stretch apart their ears, and startle forth the echoes out of every rock in the still shades of the departed.

It is a waste of time to ask for their authorities, an instance or example in all history. Sovereign independency, forsooth! the devil's claim. Do we not know, with satisfaction, that the whole house has been both swept and searched by the old (not women, but) respectable dissenters for the one piece of silver which was never lost, and therefore never will be found? Do we not know that an endeavor but to find a doubt in that bright history (much more, to find schismatical examples, save in heretics), would be as vain as an attempt to make a shadow fall back on the sunshine? A glorious liberty is there, giving appalling contrast to the dismal thraldom over mind and heart and soul, which Romish priests and princes exercise; but for exceptions to true, manly loyalty of each one to the whole, no man can use a finger of one hand to count them up on.

For *our* authorities it would be necessary to write out at length almost, all the histories of Eusebius, and Socrates, and Theodoret, and Sozomen, and Evagrius; and which one of the long list of undisputed fathers must we not give a long, large space to? It will be quite sufficient for our purpose to remind the reader of the common places: I. That in all ages, from the time that the Eleven men met in Jerusalem to choose another in the room of Judas, and "number" him among them, the choosing and ordaining of a bishop was always a collegiate act, done by the whole body of the Church, the nation or the province, until, after the growing throngs had made, successively, each of these gatherings impossible, the same was still secured by the requiring of three bishops to be present together with the clergy and the people of the empty diocese, concurring in the choice and in the ordination: II. That ever since the Church began, the words that Christ the Lord spoke of the dealing with a brother's trespass, however they may have been made the guide of private conduct in respect of wrongs, were, in their strongest part, the rule for bishops dealing with an erring brother, or with one accused. If he refused to hear the Church, they made of him, by judgment after trial, an outcast, like a heathen or a publican. Their power to put him out as they had brought him in to the apostleship, is evident, first in the nature of the case; next from the fact, in history.

I say their power to put him out, as they had brought him in. Nor was it any human power; it was the self-same power in either case; in both it was divine. Men were the instruments in the ordination; men were the instruments in the excommunication—in the deposition. The nature of the case demands both, equally. The sacred ministry is to be filled; the sacred ministry is to be kept undefiled and purged. The Lord has given up the first part to the instrumentality of men, and He has not retained the latter, but given it as fully. He might, to be sure, have given it too thers, but He has not done it It is theirs, then, for it must be somewhere, and no others have received it; and "all authority" is given unto them who have been "sent as Jesus Christ, Himself, was sent." And thus, as we repeat, has the case always stood, and thus it will be found; and, oh! what good may it not do the man, whoever he may be, that finds his mind alive with puny fancies of his own, to go to these good, honest times, and there be occupied, in silence.

Oh! in these days of shallow wells and cisterns, and stale ponds, from which men offer us to slake our thirst for Christian morals, or the love of history, how fresh, how cool, how calming to the trivial feverishness of the world and of to-day; and how suggestive of a simple, pure, forthright and heart-drawn life, it is, a child-like draught, upon our knees and with bare head, out of the vigorous, manly, unconventional—the earnest Life of Faith which the Church lived in Early Days.

Down, down it comes—that stream—showing itself in every different form, of rushing strife, and strong and stern endeavor, of glistening acts and most melodious words; of calm, deep, holy life in the midstream, or in retired and sheltered nooks, throwing off, also, many a tinted bubble; down, down it comes; brawling sometimes, and sometimes humming to itself, full of its own conviction and satisfied with its own consent; meeting and going over in full triumph what opposed itself, but going over it with spontaneous and impulsive whirl, and wave, and eddy, with shock and sparkling shower; not like these latter ages, slinking straight along, dusty and dirty, between walls of mason-work—routine and precedent—and shifty stage and breakwater of deal and scantling—expediency, and pedantry and foppery;—its best poor demonstration being a smooth formal fall over a straight formal dam. Oh! for a draught,—not of degenerate ditch-water like this, but from the leaping, living and life-giving waters of the Earlier Days, when Faith was neither fact nor form, but—Faith; flowing with loyal duty on, with the banks of true Obedience; and in green sliding herbage and sweet flowers, on either hand, displaying truest Love.

A CATHOLIC PRIEST.

Christ Church, Newark.

ERRATA.—July 10: After *not of the world*, read CONSECRATE THEM *in Thy truth: Thy word is truth: As Thou hast sent Me into the world.*—For "the sole head," read "one sole head"

July 17: For "they quickly push from them," read "they quietly push from them." For "infinite dissembling would then be," read "infinite dissembling would there be," (*referring, of course, to St. Peter*).

* In my last (July 10) where it reads "appointed to see them," the word "see" I did not write, nor does it belong there.

† Modern commentators on the Bible (I say nothing of ancients), set up all sorts of difficulties and climb up them, for the fun of sliding down.—See what work Bloomfield and his authorities (B.'s "Gr. Test., with Eng. notes," Lond., in loc.) make of this text to explain οἱ δὲ ἐδίστασαν. (Matt. xxviii.) Reading it as it is (when they *saw* Him, they worshipped Him; but some doubted; and Jesus, *coming up* to them, spake, saying, &c.,) cannot all difficulty be removed?

THE CHURCHMAN.

NEW YORK, AUGUST 7, 1852.

The Development of Gorhamism.

It is not uncommon, according to the old proverb, for people "who have got an inch to take an ell." This is very appropriately illustrated by the conduct of certain Gorhamites in this country, in reference to the estimable and plain spoken Bishop of Michigan. He lately delivered a sermon in St. Paul's Cathedral, in which he stated clearly though concisely the doctrine of *Baptismal Regeneration*. It does not appear that he went out of his way in the statement of this doctrine, or that he dwelt at any great length upon it. The text was, "All ye are brethren," Matt. xxiii., 8. According to Mr. Caswell's very interesting letter in the Gospel Messenger of July 23d—"He declared that by blood men are one, but that Christians are one in Christ. *They become members of Christ in holy Baptism, wherein alone Regeneration is effected.* Yet to those who sin after baptism, conversion and renewal are necessary; and that not only once but often; for without holiness no man shall see God."

He then went on to show how the Churches are one in Christ, and gave a brief history of the American Church, depicted the advantages which God has bestowed on the two nations, the inevitable spread of the English race and language over the continent; the mighty results which kindred nations might produce if they work in common, and the glorious prospect which another Jubilee may witness within the vast edifice where they were then assembled.

Now it is plain that the allusion to Baptismal regeneration was very brief indeed, just sufficient to elucidate the text. Nor do we see how, with propriety, he could have omitted its mention, since it was necessary for him to state how Christians are made brethren. It would not have spoken well for the perspicacity and theology of this eminent prelate, nor for the character of the Church he represented, to have allowed, even for a moment, the supposition that he was ignorant of this fundamental truth of Christianity.

It is argued, however, that it was a breach of *propriety*, because all the American Church do not believe it, nor all the English Church either. What a strange idea some folks have of propriety, when in their view it requires a Christian Bishop to teach only such things as please them! Moreover, the singularity is increased when the individuals, who prate about propriety and gentlemanly feeling, evidence, by their actions and their writings, that they have no sense of the one, and are entirely ignorant of the other. It is ridiculous, not to say disgusting, for one of such a set to pretend to give his certificate to a Bishop for courtesy and lofty feeling, when it is notorious that his editorial career has been unmatched for an utter disregard of these characteristics. The cause of this outbreak, as appears from the article itself, is obvious. The Bishop of Michigan was once an *Evangelical* in the *cant* sense of the term. He was, when first ordained, a frequenter of "prayer-meetings" and "associations," if we may rely upon the testimony of this volunteer witness, and had not at that time wholly shaken off the traditions of a sectarian education. The happy deliverance from these has been the gradual result of sixteen years' labors, experience, and studies in the Episcopate, and his theology has thereby become deepened and widened, and assimilated itself to that of the great Divines of the English Church, the Primitive Fathers, and Holy Scripture as interpreted by them. And for this he is indecently assailed by a party scribbler, who only hurts himself by the attempt. Curs are wont to bay bay the moon, but it sails on in its brightness, and heeds them not. We, of course, do not speak of this assault in order to defend the Bishop of Michigan, who needs no defence from us, but simply to exhibit to our readers a specimen of the quality of his assailant.

And now we come to the heading of this article, "The Development of Gorhamism." Had even a respectable one of the tribe ventured to make an attack on the Bishop for teaching a great doctrine of the Christian faith, it would have been great presumption, and this though he had couched it in courteous and gentlemanly phrase. For it amounts to this, that a Bishop is not to teach a doctrine of the Church, though he is persuaded it may be proved by most sure words of Holy Scripture, and is essential to be believed for the soul's health. The unbelief of others is to control his teaching! He is to pervert some of the plainest texts of Scripture because they choose to pervert them! He is to keep other important texts entirely out of sight because they are in the habit of doing it! He is to tell the flock not to doubt God's promises, when he is administering the office of Baptism to an infant, but to shrink from enforcing and explaining the same truth in his sermon! He is not to inculcate the duty of understanding the prayers, exhortations, and instruction of that solemn office in a literal and natural sense, because unhappily some unlearned and other dishonest clergymen do not so understand them! Now this is a wonderful claim on the part of the Gorhamites. That precious decision on which they rely for their justification and privilege to teach prescribes no such rule. It found out and determined that both those who affirmed and those who denied the doctrine in question might have their say. That both were right and neither were wrong! Those who asserted it might assert it; those who denied it might deny it. So far from the Bishop of Michigan going counter to that *great* effort of theological twistification and logical circumambulation, he has followed it to the very letter.—It is true that under the same decision a disciple of the Gorham school might have got up the next day and perverted Scripture, explained away the concurrent teaching of the great Divines of the Church, and shown how her most solemn offices were mere noses of wax under the plastic hand of a manipulator. It would no doubt have been very absurd and not very creditable to the Anglican Church, but still he would have been justified by the law of the Church and the country as expounded by Presbyterians and other "lawyers of the first eminence." If incompetent persons will give a foolish and inconsistent decision, and that decision has to be followed because the *law* requires it, it is a little too much to demand that consistency and strength shall be given it, by those who deny its wisdom and impugn its orthodoxy. And if the demand is made, it cannot be granted consistently with sound views of Christian duty, of the responsibility of the Christian ministry, and the vows solemnly made to Christ and His Church. We are glad to see that some of the *Pseudo-Evangelical* party in England have too much tenderness of conscience to rest satisfied with the flagrant tergiversation and sophistry of the Gorham judgment. Some are clamoring for an alteration of the Prayer Book, others are deserting the doctrine of fellowship of the Apostles, and either herding with some one of the motley sects around as Baptist Noel,* or forming a new society for themselves, as Gladstone and Bathurst.† This exposes the dishonesty of those Gorhamites who remain, and they try to make up their want of strength by empty bluster and loud defiance.

The best way of enforcing this truth, is not to answer their vain logomachies and empty arguments, but to teach it dogmatically as occasion may call for it. Let its adversaries rail as they will, the laity will understand the honest, literal Scriptural exposition of the Church offices and see their accordance with Scriptural and ancient authors when distinctly pointed out to them. Thus they will be armed against the delusions and perversions of Gorhamism, nor will they listen to those false teachers who make the hallucinations of Calvin and his Anglican disciples the sum and substance of the Gospel of Christ. They will rejoice to follow rather the doctrines of the Bible and the teachings of its best interpreter—the Prayer Book.

* This man after sundry oscillations, it will be remembered joined the Baptists.

† The Rev. J. E. Gladstone, and the Rev. W. H. Bathurst, have united themselves with the Free *Episcopal!!* chapel at Torquay.

Disaster and Death.

The public mind during the past week has been horrified by the fearful narrative of the destruction of a large steamboat on the North River within twenty miles of the city, at 3 P. M., on Wednesday, the 28th inst., and the loss of nearly *one hundred* lives of the passengers by water or fire. The circumstances under which this fearful calamity happened have been abundantly detailed day by day in the public prints. We have carefully read the statements, and have no hesitation in saying that the allegations of racing, crowding steam, and a reckless and wanton disregard of the safety of the passengers, with the facts arrayed in their support, imperatively call for a judicial investigation.* By such a proceeding alone can the real facts be clearly determined and the guilty parties be ascertained. We trust that the call for this investigation will not pass away with the excitement that has been awakened. We have heard much of the meeting at the Astor House, and seen the numerous letters that have been published in the daily papers. Those who have suffered in person or been called on to mourn the loss of relatives most near and dear to them, must not suppose that their duty has been discharged by what they have already done. To make their complaints and representations effectual, they must be made, not to the public through the medium of a newspaper, but to the sworn officers of justice whose duty it is to receive these complaints, and to take legal measures for deciding the guilt or innocence of those accused. The delay and trouble attendant on these proceedings deter many from coming forward in the cause of justice, and the accused, though really guilty, is enabled to escape for the want of adequate testimony. We trust it will not be so on the present occasion. The sad event which has spread mourning and death in our midst, rendered many a hearth desolate, and cut off many prominent and useful citizens, must not be suffered to fade away from the remembrance, as former calamities have done. Never within our recollection has so fatal a catastrophe called forth the lamentations and the sympathies of the community in which we reside, and most urgent the necessity which exists for those solemn judicial investigations and those additional legislative precautions which may afford some satisfaction for the past, and adequate security for the future.

There are other considerations called for by this awful disaster. The headlong speed at which our public conveyances, whether by land or water, are driven, finds here its appropriate comment. That business men whose object is to gain time should desire rapidity of travel is not wonderful, but even then their desire should not exceed the limits of safety. The desire, however, is not confined to those who may plead in excuse the pressure of business. The cry for more speed is uttered by the professed votaries of pleasure whose avowed purpose is to make time pass pleasantly. They make as much outcry about a slow passage or a temporary delay as the most determined slave to business. They exult over their companions with unbounded extacy if they reach a given point an hour or even a few minutes before them. The daily journals for the most part delight in giving publicity to "the shortest passage yet," and bestow unqualified commendation on the "enterprizing" captain or conductor. We boast of the wondrous power of steam and laud the tremendous engines which human wit has devised, as though they were perfectly under human control. Men toy with them as if they inefficient and harmless; neglect the most simple and obvious precautions; nor awaken from their guilty apathy till some astounding and tremendous calamity, like that we are now deploring, reveals the criminal carelessness and recklessness of those who have them in charge. And they will not cease, if the public voice and public example sustain them in their mad career. They will knowingly run the risk ninety-nine times even if the hundredth brings devastation and death. The oft-repeated cry "nobody to blame" is repeated the oftener as the time of the disaster becomes more distant, and people learn to believe it by the frequent repetition. We verily believe that if a boat or a train was started to run under the pledge of the strictest attention and fidelity from all concerned in its management, and it was known beforehand that it would arrive in safety at its place of destination; but, that in consequence of this security it would reach the place an hour behind the other, in which no such precautions were used nor security afforded, very few passengers would go in it except some few timid or aged persons who would be considered as "behind the age"! The experienced conductor of a northern train lately said that often when it was rushing along at the full top of its speed, some of the men passengers would come up and remonstrate with him on account of the slow progress they were making! It is no excuse certainly for the officers of the conveyance, whether boat or railroad, when they comply with such mad requests, but most men will run some risk to gain a reputation for celerity and daring, and find their recompense in an increased public patronage.

The results of this wanton spirit have long been developing themselves, and this last disaster caps the climax. Let our readers do what in them lies to discourage it, by refusing their patronage to racing boats and other public conveyances. Let them exercise the grace of patience, and put a curb on that rash impetuosity which is the opprobrium of our people. Then may we hope that a better spirit will in time display itself, an effectual rebuke to that love of gain, which incurs the most fearful risk for the sake of obtaining a few passengers the more or winning a few dollars on some paltry bet.

Nor let it be forgotten that in the solemn language of the Church, "In the midst of life we are in death," and endeavor ourselves to live such a life of holiness and faith, and righteous obedience to the law of God and the commands of our Saviour Christ, as may enable us to meet the summons of death at any moment without fear or amazement. It may be assumed without uncharitableness that this was not the case with all those on the ill-fated vessel at the time of her destruction, and that some of those who escaped were saved in the long suffering and mercy of God that they might believe, repent, and obey, and bring forth fruits meet for repentance and obedience. The call comes home to all of us, whatever be our occupation, or wherever our dwelling. Death seizes all of mortal race, whether in the terror of the fire, the storm, the earthquake, the pestilence, or in the calm retirement of home amid comforts and attentions and the companionship of the fondest and dearest. To all alike the declaration applies: "He that hath the Son of God hath everlasting life; and he that hath not the Son of God shall not see life, but the wrath of God abideth upon him."

* The verdict of the Coroner's Jury, after a laborious sitting of several days confirms this view.

COLUMBIA COLLEGE.—At the late commencement, the President announced that in conformity with the statutes a *general testimonial* had been awarded to the student of the best general standing in each class, who was in consequence disqualified from contending for the special testimonials; and also that *special testimonials* for proficiency in the branches of study pursued in the different departments had been awarded to the best and second best in each. The successful students were then called upon the stage, and addressed by the President in a very happy and effective manner. The examinations this year have been sustained with unusual excellence, and the contest in the junior class has been unexampled, we believe, in the annals of the College. We have much pleasure in recording the names of the young gentlemen who have so handsomely distinguished themselves for scholarship and good conduct.

GENERAL TESTIMONIALS:

Senior class: Henry A. Tailer.

Junior class: The President stated that six of the class were so nearly equal that it has been impossible for the Faculty to distinguish between them, and they therefore had assigned General Testimonials to them all, viz: John A. Kernochan, William Emerson jun.,

George W. Dean, Joseph S. Dodge jr., W. Irving Tibbitts, William G. Farrington.

Sophomore class: Marvin R. Vincent.

Freshman class: Oscar Smedberg.

THE SPECIAL TESTIMONIALS

Were assigned as follows:

Senior Class:

Prof. McVickar—Political Economy: 1, Washington R. Nichols; 2, Eustace Trenor.

English Composition: 1, Ansel N. Kellogg; 2, A. Bleecker McDonald.

Prof. Anthon—Greek: 1, Eustace Trenor; 2, Washington R. Nichols.

Latin: 1, John Trenor; 2, John W. Francis jr.

Prof. Renwick—Theoretical Mechanics: 1, Ansel N. Kellogg; 2, Richard H. Tucker.

Practical Mechanics: 1, John Trenor; 2, Samuel L. Mitchell jr.

Prof. Hackley—Integral Calculus: 1, Eustace Trenor; 2, Samuel L. Mitchell jr.

Physical Astronomy: 1, Lea Luqueer; 2, Ansel N. Kellogg.

Junior Class:

In this class in consequence of the sexpartite headship Special Testimonials of the first class only were awarded in the several departments, as follows:

Prof. McVickar—Logic: C. V. Anderson.

Composition: A. S. VanDuzer.

Prof. Anthon—Greek: W. Irving Clark.

Latin: Daniel Embury jr.

Prof. Renwick—Chemistry applied to the Arts: Abraham S. Jackson.

Mineralogy and Geology: Edward W. Laight.

Prof. Hackley—Theoretic Astronomy: Albert W. Hale.

Astronomical Problems: Thomas McCarty.

Prof. Schmidt—German: Daniel Embury jr.

Sophomore Class:

Prof. McVickar—History: 1, George W. Bacon; 2, James P. Merriam.

Composition: 1, Henry C. Marvin; 2, Orlando H. Morris.

Prof. Anthon—Greek: 1, Edward Kirkland; 2, Elias J. Marsh.

Latin: 1, James P. Merriam; 2, Charles E. Morgan.

Prof. Renwick—Physics: 1, George W. Bacon; 2, Jas. P. Merriam.

Chemistry: 1, C. Pomeroy; 2, Elias J. Marsh.

Prof. Hackley—Descriptive Geometry: 1, George W. Bacon; 2, James C. Parker.

Perspective: 1, James P. Merriam; 2, Jeremiah L. Zabriskie.

Freshman Class:

Prof. Hackley—Geometry: 1, Lewis Delafield; 2, Gunning S. Bedford jr.

Trigonometry: 1, Philip A. Embury; 2, Herbert B. Turner.

Prof. Drissler—Greek: 1, Philip A. Embury; 2, A. Sidney Doane.

Latin: 1, Lewis Delafield; 2, George G. Murphy.

Ancient Geography and History: 1, Abraham Dittenhoefer; 2, Roswell M. Sawyer.

Archæology: 1, B. L. Curtis; 2, Herbert B. Turner.

Exercises: 1, Wm. A. Perry; Gunning S. Bedford jr.

English Composition: 1, George R. Schieffelin; 2, William A. Perry.

German: 1, Lewis Delafield; 2, Philip A. Embury.

Special Testimonials to B. L. Curtis and Abraham Dittenhoefer, who had studied it before they entered the class, for writing and conversing fluently.

Our readers will have noticed that Columbia College has evinced its interest in the effort to establish permanently Trinity College, Toronto, by conferring on the Rev William McMurray, A. M., its able and courteous reprsentative in the United States—personally most worthy of the honor—the degree of Doctor of Divinity.

The Courier and Enquirer speaks in the following complimentary terms on this occasion:

This gentleman, it will be remembered, recently visited this city, by the appointment of the learned and zealous Bishop of TORONTO, in behalf of Trinity College, lately founded in that city under very peculiar circumstances. Mr. M'Murray discharged the duties of his embassy, as far as opportunity offered, with singular fidelity. He commended himself to the regard and esteem of our citizens, and awakened an interest in the important object of his mission, which we trust will be manifested by generous deeds. It was fitting, therefore, that our ancient College should testify, in this manner, her sympathy with her youthful sister in her struggles for existence,—especially as her representative is one in every way worthy of the distinction conferred.

We have inserted in our present number a notice of the death of Bishop Henshaw, from the Banner of the Cross. The acting editor, the Rev. Dr. Coleman, knew and loved him well, and has drawn from his heart an accurate and touching portraiture of the lamented prelate. In the present state of the Church, especially his loss is eminently to be deplored. He was an instance of the happy influence of deep study and sound principles in correcting the errors and exposing the shallowness of Pseudo-Evangelicalism. There was a depth and conservatism about his later productions, even before his elevation to the Episcopate, which were wanting in his earlier efforts, and he exhibited a steady adhesion in practice to the consistent development of Church principles on many occasions. These characteristics are exhibited in the last Charge delivered to his Diocese, which we had marked for insertion some time since, and derives additional interest from the unexpected bereavement which the Church has been called to mourn.

New Publications.

HISTORY OF THE UNITED STATES, by Richard Hildreth. 2nd Series, Vol. 3. Harpers, 1852.

The present volume commences with the Embargo in 1808, and extends to the admission of Missouri as a state in 1820. A considerable portion of the volume is occupied with the war of 1812 and tells the tale in the author's brief, terse and unostentatious style with strong outlines and but little coloring. This portion of his history will not be pleasing probably to those who delight to view the glories, but avert their eyes from the calamities of war; or who consider that the events of the three years were comprised in the gallant capture of three frigates and some brigs of war, and the battle of New Orleans. It will be seen that, in spite of such successes, war brings with it such disasters and calamities as to make it the last resort of wise and patriotic statesmen; and induce them to use every honorable effort to avert the calamity. The present volume concludes the history of this nation as planned by Mr. Hildreth, but we hope the commendations already bestowed may induce him hereafter to continue it to a later period. It is generally allowed to be impartial in its narrative, comprehensive of all the chief incidents connected with the rise and progress of the great republic, reliable in its statements of facts, and just in the delineation of the characters of the prominent men in the Revolution, and of the leading politicians in later times. Nor must we omit the creditable style in which the publishers have produced it, sparing no pains or expense to exhibit it in a form worthy of the subjects.

BLACKWOOD'S MAGAZINE for July has been republished by Messrs. L. Scott & Co. The contents are:—1 *Our National Defences*, supposed to be by Alison. He shows that in case of a sudden war with France, an event sure to happen at no distant period, London, Woolwich, Portsmouth, and all the great ports and naval stations would be in imminent danger of capture, and the results most disastrous. He exposes the sophistry and meanness of Cobden and the Manchester school, who for the sake of paltry gains are willing to sacrifice the honor and independence of the nation. The passage of the militia bill, however, uncertain when the article when the article was written, has done something towards the protection of Great Britain. 2 *Katie Stewart*, a pretty story. 3 *American Politics*. 4 *My Novel*, continued. 5 Review of *Alphonse Karr*, a French Novelist. 6 *Nepaul* with a keen dissection of some recent travels. 7 *The Celestials at home and abroad*, with some entertaining accounts of their actings and impositions. 8 The General Election, with some sound observations on the qualifications of members of Parliament. The present number commences a new volume.

HARPER'S MAGAZINE for August has appeared with wonted punctuality. We find in it *Memoirs of the Holy Land*, by Jacob Abbott, with numerous illustrations; the continuation of the Life of Buonaparte, by J. S. C. Abbott; a good description of the *Palaces of France*, by the same; *My Novel* by Bulwer, and *Bleak House* by Dickens, continued; Monthly Record; Editor's Table; Literary Notices, &c.

Messrs. Appleton & Co. have republished *A Journey to Katmandu*, by Laurence Olyphant, as a volume of their Popular Library. It gives a graphic narration of a visit to Nepaul in company with Jung Bahadour, the Nepaulese ambassador, the intrigues and bloody doings at the Court, and more agreeable adventures in the chase and travel. Blackwood is rather severe on the author for plagiarisms from other writers, especially Col. Kirkpatrick.

THE NATIONAL MAGAZINE, published by Carlton & Phillips, is a new candidate for popular favor. The first number for July has appeared and is a favorable specimen, considering the embarrassments and disadvantages attending the first number. About one-third of the contents is original—the rest selections from approved periodicals and other sources. We find an instructive article on the *Devil worshippers*, by Neander, from the German; on Carlyle's Life of Sterling, from the *Christian Spectator*; on the telescopes of Herschell and Lord Rosse; with an agreeable mixture of light reading; numerous items relating to art and literature, and religious intelligence. The conductors of this publication promise to keep sedulously in view the interests of morality and religion, while it is their aim to furnish instructive, genial, elegant, and vivacious articles. Its price is set at $2 per annum, published monthly in numbers of 96 pages each. The style of publication is remarkably neat and pleasing.

Messrs. *D. & J. Sadlier* of this city have issued a beautiful edition of

THE FOLLOWING OF CHRIST, by Thomas A. Kempis, with Practical Reflections and Prayers by a later hand The print is large and clear, and the binding handsome. The translation is dignified and reads well, but we have had no opportunity of testing its correctness, or verifying the contents of this edition. The Reflections are devout and pious, but inculcate of course the peculiarities of Romanism.

The same firm have published ESSAYS AND REVIEWS, chiefly on Theology, Politics, and Socialism, by O. A. Brownson, LL. D. They are a collection of some of the leading articles on these subjects which have appeared in the Quarterly Review, edited by that gentleman. They display the acumen, vigor, plainness of speech, power of argument and intrepid dogmatism of this celebrated controversialist, and doubtless they will be eagerly sought after, and read, not only by those of his own persuasion, but by others who wish to possess themselves of the opinions of the able writer.

THE NEW YORK ECCLESIOLOGIST for July has lately reached us. Its contents are an editorial on *How We are to Work*; *The Spirit of Symbolism sanctioned by Holy Scripture*, by Rev. Prof. Mahan, delightful, as well as thoughtful and instructive; *Practical matters* connected with *Church Architecture*, by Mr. Priest, a very useful and seasonable paper; *The Choral Service of the Church*, continued, by Mr. E. W. Peck; Description of St. Mary's, Castleton, by Mr. Mills; Proceedings of the May Quarterly Meeting, and some short items and notices.

SACRED BALLADS.

We have received from the music publishers, Firth, Pond & Co., the following new sacred ballads which are recommended as both easy and pleasing.

"*Be of good cheer,*" in answer to the well-known song "He doeth all things well." Music by Woodbury.

"*Doubt not joy shall come.*" Music by "Wamelink."

For the Churchman

THE POETICAL WORKS OF FITZ-GREENE HALLECK.—new Edition, Redfield, 1852.

It seems almost superfluous to bestow words of praise upon Halleck's poetry. His quaint fancies and deep feeling, his spirited description and graphic power, his genuine humor and searching satire, his strong love of home and everything connected with nobleness, honor and excellence, have rendered his poems almost universally popular in the community. Every schoolboy has tried his hand at declaiming "Marco Bozzaris;" every one knows by heart his touching lines "on the death of Joseph Rodman Drake;" and everybody has laughed over his satirical verses addressed to the Recorder, "Dicky Riber" of ancient memory.

The present edition is beautifully got up and contains additions which still show the same vigor of thought and expression as in former years. The extract from an unpublished poem on Connecticut contains some capital hits at our Yankee neighbors. The five stanzas commencing on page 220, give that old worthy Cotton Mather a pretty severe handling. They are worth looking at and quoting.

The present edition will, we doubt not, meet with abundant success.

Diocesan Intelligence.

NEW YORK.—*Acts of the Ecclesiastical Authority.*—The Rev. P. Gervais Jenkins, M. D., Deacon, has taken a Letter Dimissory to the Diocese of South Carolina.

The following clergymen have been received into the Diocese upon Letters Dimissory to the Bishops of the Dioceses respectively named. viz.:

The Rev. I. Pinkney Hammond, and the Rev. Wm. George Hawkins, from Maryland;

The Rev. Alexander Shiras, from Virginia;

The Rev. Dexter Potter, from New Jersey.

The Canonical Certificates of the election of the following clergymen to cures have been received, approved, and recorded, viz.:

The Rev. I. Pinkney Hammond, rector of St. Ann's church, Morrisania.

The Rev. Alexander Shiras, Rector of Christ church, Pelham.

The Rev. Joseph I. Nicholas, rector of Grace church, Waterford.

The Rev. Edward Neville, D. D., rector of St. Thomas's Church, New York.

The Rev. William George Hawkins, minister of the Church of the Messiah, Glens Falls.

The Rev. James W. Stewart, rector of St. Andrew's church, Walden.

Notice has been received of the resignation of the Rev. George W. Timlow, as rector of Calvary church, Williamsburgh.

CONNECTICUT.—The annual commencement of Trinity College was held at Hartford, on Wednesday, the 28th ult. The following young gentlemen received the degree of A. B.

John Beckwith, Jr., Menitt Bronson, Francis Chase, (Greek salutatory) Henry M. Doane, Thomas B. Fogg, Alfred B. Goodrich, Thomas Ingalls, Lucius H. Jones (Valedictory), William Munroe, Charles H. Seymour, Edward Seymour, Peter L. Shepard, J. M. Smyth, George C. Tindley, William Townsend—15.

The degree of A. M. in course was conferred upon 12 graduates of the college. Two gentlemen were made honorary masters, and the graduates of other colleges were admitted *ad eundem*.

The oration before the Convocation was delivered by the Rev. Wm F. Morgan, Rector of Christ church, Norwich,—subject, *Conservatism, its true signification and appropriate office.* The poem was by the Rev. C. M. Butler, D. D., Rector of Trinity church, Washington, D. C.—*Abridged from Calendar.*

VIRGINIA.—The Annual Examination of the Theological Seminary of Virginia, with the usual services in the Chapel of the Seminary, and in the Churches in Alexandria, took place last week, according to appointment. On Tuesday and Wednesday, the classes of the Seminary were examined upon the course of studies which has been pursued during the past year. The result has been highly satisfactory and creditable both to Professors and Students, confirming the reports made to the late Convention, by the Trustees and Professors, of the healthful condition of the institution. We doubt not that the language of Dr. Sparrow, with respect to his classes, expresses the truth in relation to all. "I have great satisfaction," he says, "in saying that the Students have never, in any previous year of my connection with the Institution, been more unfailing in their attendance in the class-rooms, or more diligent in preparing for its duties."

On Thursday morning the customary essays were read according to the following list, except that the three marked with an asterisk were unable to perform the duty for which they had prepared, in consequence of indisposition:—

A. B. Atkins.—The Minister of the Gospel the Minister for the Times.

*William H. Brooks.—Degrees of Glory.

R. A. Castleman.—Development of Christian Doctrine.

George N. Cheney.—Influence of the Gospel upon the condition of Woman.

J. Chesley.—The Scriptures for the Laity as well as for the Clergy.

J. M. Chevers.—The Council of Trent.

*T. F. Martin.—Councils of Constance and Basle.

A. M. Morrison.—Physical Efficacy of the Sacraments.

*George Rumney.—The Intermediate State.

Joseph A. Russell.—Judas a Witness to Christianity.

H. R. Scott.—Omissions in the New Testament a Proof of its Divine Origin.

The Annual Meeting of the Society of the Alumni was held on Wednesday morning. The proceedings will be reported by the Secretary next week.

On Thursday morning, at 11 o'clock, the Rev. W. Hening, late missionary in Africa, delivered an address in the Chapel of the Theological Seminary, a notice of which will be found in the communication of a correspondent. It was an impressive and affecting occasion. The predominant feeling manifested by Mr. Hening was that of *resignation* to the will of Providence, in retiring from a service in which he had found much happiness, and which it was painful to relinquish; but on the assurance of his physician, that to remain six months in Africa after his late attack of illness would inevitably end his life, there was no alternative but to return home. "It was not," he said, "that he had any desire to give up the plough, but there was no strength left in the hand to guide it." But, if no longer able to endure himself the heat and burden of the day in the field of his labors, he will doubtless render aid to the cause by influencing others to go forth to the work. There will be few, if any, who have watched its progress, who will be disposed to withhold from him their sympathies and their prayers, for his enjoyment of many happy and useful years ere his earthly pilgrimage shall come to its close.

The Education Society also met on this day. The report of the proceedings of this important Society will be found in another column.

On Thursday evening, the Sermon before the "Society for Inquiry on Missions" of the Theological Seminary, was preached by the Rev. Dr. May, from St. Matthew, ix. 37. We regret that we were not able to be present on this occasion; and in consequence can give no further particulars.

On Friday morning, an Ordination was held in Christ Church, in this place, when the following gentlemen of the recent graduating class were admitted by Bishop Meade to the Holy Order of Deacons: Addison B. Atkins, William H. Brooks, Robert A. Castleman, George N. Cheney, J. William Chesley, John M. Chevers, T. F. Martin, Archibald N. Morrison, Joseph A. Russell, Hugh R. Scott.

Mr. Rumney, who was also to have been ordained on this occasion, was kept away by illness.

These gentlemen have all been candidates in the Diocese of Virginia, except Mr. Cheney of Western New York, ordained in this Diocese by request of Bishop De Lancey.

At the same time, the Rev. B. B. Leacock was admitted to the Holy Order of Priests, by Bishop Johns. The Deacons were presented by Dr. May, and the Priest by Dr. Sparrow, of the Theological Seminary.

Morning Prayer was read on this occasion by the Rev. Mr. Chevers, of Old Point, assisted in the Lessons by the Rev. Mr. McMurray, of Toronto, Canada. The Communion was administered by Bishop Johns, assisted by the clergy present.

The Ordination Sermon, which was full of sound and appropriate instruction, was delivered by the Rev. Dr. Stone, of New York, from St. Matthew, ix. 36.

On Sunday, a Confirmation was held in Christ Church, by Bishop Johns, and seven persons confirmed. The Sermon was by the Bishop, from Genesis, v. 24: "Enoch walked with God, and was not, for God took him."—*Southern Churchman.*

EDUCATION SOCIETY.—The Thirty-fourth Annual Meeting of the Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church, was held in the Prayer Hall of the Theological Seminary of Virginia, July 15, 1852.

The Rt Rev William Meade, D D, and the Right Rev John Johns, D D, and a number of Clergy and Laity, members of the Society, were present.—*Ibid.*

From the Spirit of Missions.

MISSIONARY INTELLIGENCE.—*Resignations.*—Rev. F. R. Haff, Missionary to the Indians, at Duck Creek, Wis., to take effect July 1st, 1852; Rev. T. L. Smith, Athens, Ga., to take effect June 1st, 1852; Rev. J. Abercrombie, Waukesha, Wis., to take effect June 1st, 1852; Rev. J. S. Chamberlaine, Kickapoo, Ill., to take effect July 1st, 1852.

Appointments.—The Rev. H. N. Pierce, of Washington County, to Matagorda, Texas, from June 1st, 1852; the Rev. C. F. Rottenstein, to Chapel Hill, Texas, from the same date; the Rev. W. Adderley, to Burlington, Iowa, for one year from the 1st Oct., 1851.

Missionary to the Indians.—By the resignation, noticed under its appropriate head, the Mission at Duck Creek, to a colony of Indians of the Oneida nation, is with out the service of a clergyman. We deem this matter of sufficient importance to call special attention to it. Any information can be obtained by addressing the Rt. Rev. the Miss. Bishop of the North West. The labors of one apt to learn a foreign language, and willing under God to devote his life to this work, would be very cheerfully accepted, and could hardly be more profitably devoted, than in ministering to the spiritual necessities and improving the temporal condition of this little band, the relics of a noble but neglected race.

Bishop Whitehouse's Address to the Convention of Illinois.

Brethren of the Clergy and Laity:—

In addition to the address and report of the venerable Bishop, I present to you the brief records of the official events of the few months since my consecration to the office of his assistant. * * *

On the day following the solemn one which set me apart for this office, I left New York on a short visit to the Diocese, principally for the privilege of meeting the Bishop, and receiving his counsel and direction for my future duties.

On my way, I spent Sunday, Nov. 23, in Rochester, W. N. York, the place of my happy pastoral relations for fourteen years. On the following Sunday, 30th, I preached in Trinity Church, Chicago, and administered the rite of confirmation to ten persons. To this parish I had been invited as rector, and had accepted the appointment. During my visit, however, I became convinced that it would be impracticable to do justice to a rectorship involving so much labor and anxiety, in proper subordination to the claims of my Episcopate; I therefore proposed to the vestry the resignation of the parish; or else the appointment of an assistant, on whom the duties for a year at least, should be devolved. The latter alternative was considered by them the preferable, and I have been endeavoring ever since, though without success, to obtain an assistant, qualified for so important a field, and willing to enter upon it.

While an engagement as rector may be in many cases unavoidable, as the only provision for the support of a Bishop, it is not desirable. Each Bishop should have his Church; but under an organization more closely identified with his office, and representative of its relations. I hope, that the pending action of the Convention may be such as to relieve me from the necessity of a rectorship for its salary; and that God will vouchsafe the means, in due time, for a Church more directly auxiliary to Episcopal obligation and example.

In the afternoon of Sunday, Nov. 30th, I preached in St. James' Church in the same city. I also confirmed a dying girl belonging to Trinity parish, and in the evening again preached in that church.

In the following week, I visited Bishop Chase at that institution which I trust, will be—as it must be, if the liberality of the Church will sustain its infancy—the effective instrument of Christian education; the source of supply for our western ministry; and an enduring monument to the wise piety and self-denying energy of its "brave old" Founder.

Welcomed by my venerable superior with the most cordial affection; and folded in the patriarchal simplicity of the domestic life of the College, I passed some days. Among these came the Lord's day, the first in December, when I preached in the College Chapel, and assisted in the administration of the Holy Communion.

During this visit, I examined, at the Bishop's request, the pecuniary affairs of the institution, and other matters connected with its present condition and future prospects. This examination was, of course, imperfect; but the results of it satisfactory for its wise and upright administration; its present usefulness to the full extent of its limited means; and the promise of advancing power and honor. It is sustained with effort, self-denying to a painful extent; and deep anxiety may well be felt if the administration of its affairs should, in God's providence, fall into weaker hands.

From Jubilee I returned to Chicago, and on Sunday, Dec 14th, preached in St. James' Church; instituted its rector, Rev. Robert H. Clarkson; and confirmed six persons. In the afternoon I baptized the child of the Rev. Charles Reighly, who has for the year past been supplying the pulpit of Trinity Church, in addition to the labors of a Classical School. In the evening I again preached in Trinity.

The following week I returned to New York, having promised, on my resignation of St. Thomas' Church in that city, consequent upon my consecration, to continue pastoral service until May. This I fulfilled until those duties were abruptly terminated and the projected visitation of the southern part of the diocese, for which I had given due notice, defeated by a severe illness of three months with which it pleased God to confine me.

A sick room may have many a record of discipline and mercy for the sufferer, but none of official acts—from which it formed a close seclusion. I hope now, however, to fulfil the appointments in a reversed order; and shall proceed in the train of them on the adjournment of this Convention. Since my recovery I have preached twice, and administered the holy communion in St. Thomas' Church, New York—and preached also in Holy Trinity, and Grace Church, Brooklyn; the latter engagements being on the 13th of the present month.

In the religious services of this Convention I yesterday preached its opening sermon, and administered the communion—preaching again in the afternoon, and confirming two persons at St. Paul's parish, Pekin.

The Bishop has confided to me the visitation of the diocese, and the duties incidental to that exercise of my office. During the summer and fall, I trust to be able to visit every parish in it, and to continue with God's permission, an annual visitation. In the course of my primary visit I hope to obtain information of the state of the Church, minute and accurate, enabling me to form prudent plans, and present to you at the next Convention the results.

I cannot say, Brethren, how utterly inadequate I feel to the responsible charge, which your kindly unanimous choice has imposed. I dare not say how unfitted I know myself to be for the peculiar forms of physical vigor, earnest purpose, high hearted enthusiasm and intense activity, long endurance and quick adaptiveness which are demanded by the gigantic resources, the fervid hearts, the strange errors, and the rapid formations of a western diocese.

If I have done wrong in permitting the judgment of others to overbear my deep self-consciousness of all this, bitter as the regret may be to me, and disappointing as the results must be to you, I can now only throw myself upon a heartier sympathy and more forbearing love. I plead it all, as moving not only a gentler judgment of my ministry, but your constant support of it, especially in that form which in answer to intercession may obtain larger gifts of the spirit to make God's strength manifest through my weakness.

For you, Brethren, beloved, of the Clergy and Laity, my prayers are and will be offered, that, in your respective office and ministry, the grace of God may be with you all—awakening and directing your powers for the expansion of the Church and to deepen its holy influences in your hearts and lives.

HENRY J. WHITEHOUSE.
W. Episcopalian.] *Assistant Bishop of Illinois.*

Foreign Intelligence.

Since our last, the *Europa* and *Hermann* have arrived at this port with a week's later intelligence.

The foreign news is of small importance.

A warm contest has been going on between the Jesuits and others, respecting the propriety of studying the ancient classics in the French Universities and Colleges. "The *Journal des Debats* states that 46 Bishops out of 81 have signified their approbation of a letter, written some short time since by the Bishop of Orleans, in favor of employing the Greek and Latin classics as hand books in education."—*John Bull.*

Eleven men have been condemned to death at Montpelier for the atrocious murder of three gendarmes. This has excited much spurious sympathy, on the ground that the deed was committed during an insurrection. The sentence seems well deserved, and we have no patience with the doctrine that men have a right to commit murder and all sorts of crimes with impunity, under the plea of the sacred right of insurrection.

M. Thiers has been compelled to quit Switzerland on the requisition of the French Government. He will probably go to Piedmont.

The English papers continue filled with election details. Great riots had taken place at Limerick, Cork and Belfast, and were only quelled by military force, but they seem to have been no worse than ordinary. The Romish priests, generally, have taken a very active part in the election. Mr. Reynolds, one of their leading Parliamentary spouters, has been completely defeated at Dublin.

We are glad to record the re-election of Mr. Gladstone for the University of Oxford. The vote stood

For Sir R. H. Inglis,	- - -	1368
W. E. Gladstone,	- - -	1108
Dr. Marsham,	- - -	758

The opponents of Mr. Gladstone were chiefly found among the Puritan party, and we rejoice heartily at their defeat. The *Evening Journal* thus speaks of the result:—

"We therefore view the late contest, not only as important with reference to Mr. Gladstone, but as unmistakeably significant in its aspect towards Sir Robert Inglis, and towards true Church principles in Oxford. However worthy, and dignified, and creditable Sir Robert may be, it is certain that he too faithfully represents Erastianism in Church matters, as witness his lamentable speech last session on the Colonial Churches—sheer, dull immobility in all questions of academical piety, as witness his style of opposition to the University Commissions, as though the present condition of Oxford were simple abstract perfection, not only in the essence, but in the conduct and working, of all its existing institutions—unreasoning Protectionism and a reactionary policy in secular matters, as witness every act of his Parliamentary life—and a mere negative Protestantism in doctrine. We own that we are glad to find these views, ecclesiastical and political, so distinctly fading away at Oxford. Mr. Gladstone's return—and, let us add, the diminished ranks of Sir Robert Inglis's supporters—have done much to wipe away stigmas which we feel that Oxford has in other days merited. In an hour when prejudice, religious and political, has been displayed with unprecedented virulence, Oxford has shown herself to be nobly and calmly superior to vulgar cries and taunts—to appeals to selfish interest—and to all that misrepresentation and malice could invent against one of her most distinguished sons. She has done well, and worthily of herself. That constituency cannot be branded as bigoted or narrow-minded, which, in a season of religious frenzy—when the first commercial town in the kingdom rejected, on a No-Popery howl, a distinguished statesman, the political disciple and trusted friend of the greatest Minister of recent Europe—elected, by an immense majority, one who proclaims to all religious bodies freedom alike from State interference and from State favoritism. That constituency cannot be charged with inability to appreciate intellectual progress, which, in its representative, honors literature, political science, the orator, the statesman, the scholar, the author. Oxford cannot be accused of backwardness in reading the living signs of the times, when she elects one of the most eminent champions of Free-trade; nor can it be imputed to her that she hankers after political or social despotism, when she delights to recognize in Mr. Gladstone one who penetrated Neapolitan dungeons in order to bear his personal witness, before all Christendom, against the horrors of decrepit tyrannies, and the social evils inflicted by bigoted Pontificial politicians.

These are the true triumphs of Oxford on this memorable occasion; and they are triumphs so conspicuous that they enable us to forget all the miserable details of the contest—a contest unprovoked, discreditably organized, dishonestly carried on, and terminating in a complete moral shipwreck of all concerned in it. Its most palpable result is the complete demolition of the party unfortunately associated with Dr. Marsham's name. Dr. Wynter, and Sir Brook Bridges, and the Adelphi-terrace cabal, will have few followers when next they go electioneering. The strangest stories are afloat. It is said, for instance, that a circular is actually in existence, emanating from Dr. Marsham's Committee, requesting the Warden's voters to "pair" only where it was physically impossible for them to be in Oxford—"where a vote would otherwise be unavoidably lost"—a request which looks to us, plain people, as like a downright swindle as any that was ever punished at the Old Bailey; while there are rumors, also, of all sorts of trickery having been resorted to in connection with the attempted closing of the poll on Tuesday evening. But let these discreditable recollections pass away with the discreditable occasion which called forth such manœuvres. Let Oxford rejoice in her member, and the member in his constituents—there is the amplest reason for mutual satisfaction and for mutual confidence.

Mr. Horsman, the ecclesiastical busy-body, has lost his election for Cockermouth, but may creep in from a Scotch borough.

CONVOCATION—*The Diocese of Chichester.*—The clergy of this diocese appear, after a long lethargy, to have awoke to the importance of a *bona fide* election to, and a fitting representative in, Convocation. In the Archdeaconry of Chichester, Mr. Vogan, the well-known Bampton lecturer. will (we understand without a contest) replace Mr. Goddard, whose residence on the Continent would have made his election a farce. In the Archdeaconry of Lewes there will be a severe struggle. The late proctor was the Rev. Thomas Grace, whose views are those of the extreme Low Church party, and whose election—if it may be so called—took place without any citation, and was the deed of some half-dozen clergymen only. He is opposed by the Rev. R. Gream, rector of Rotherfield. Mr. Gream, in his address to the clergy, says:—"I hold the indisputable right of the Church to regulate all matters relating to doctrine and discipline, without interference from any quarter. Taking for my guide the Prayer-book and the formularies of the Church of England, I should feel it my duty to protect them from alteration or innovation. In my opinion the education of all classes in the principles of the Church is an object of the highest importance, and I consider that Convocation is the proper body for the regulation of that and many other important matters." Committees have been formed on behalf of each of the candidates, and a very active canvass is going on. Mr. Gream's committee say, "That which has mainly actuated us in bringing forward another candidate, is the wish that the result of the approaching election may be a *bona fide* representation of the majority of the archdeaconry. The manner in which the so-called election of a proctor has hitherto been conducted is well-known. Two or three persons, without any citation or other proper notice to the remainder of the clergy, have met the registrar at St. Michael's, Lewes, and then and there elected a proctor of their own exclusive choice. It is, therefore, absurd to talk of 'turning a man out of an office' into which it cannot be said that he has ever been legitimately chosen. And it is clear that there exists no method so proper of vindicating for the archdeaconry that freedom of election of which it has for so many years been virtually deprived, as the proposal of a fresh candidate, who shall be the representative of the many, and not the nominee of the few."—*London Evening Journal.*

We give the above to show the awakening that exists in this matter. A good article from the "John Bull," will be found on the 1st page.

We are happy to see that steps are taking for the revival of Bishop Berkeley's Bermuda College.

Minutes of a Preliminary Meeting held at 79, Pall Mall, May 10, to take steps for the revival of the Bermuda College, for which a Charter was obtained in the last century by Bishop Berkeley:—

The Chair was taken by His Grace the Archbishop of Canterbury.

There were present his Grace the Archbishop of York, the Lord Bishops of London, Salisbury, St. Asaph, and Litchfield; the Bishop of Argyll; the Lord Lyttelton; Sir Robert Inglis, Bart., M. P.; Sir Wm. Page Wood, M. P.; the Master of Trinity College, Cambridge; the Head Master of Harrow: the Rev. Dr. Russell; the Rev. J. P. Gell; the Rev. Ernest Hawkins; the Rev. J. Hampden Gurney; the Rev. Henry Mackenzie; the Rev. Thomas Bowdler; John Robert Mowbray, Esq.; the Rev. Francis Cunningham,—and many others.

Letters were received from his Grace, the Archbishop of Armagh; the Marquis of Bristol; the Marquis of Blandford; the Earl of Carlisle; the Lord Robert Grosvenor, M. P.; the Lord Arthur Hervey; the Lord Bishop of Down and Connor; the Dean of Canterbury; the Archdeacon of Maidstone; the Rev. Professor Jeremie; the Rev. J. W. Cunningham; and the Principal of Magdalen Hall, giving reasons (and expressing regret) for their absence.

Prayers were read by the Lord Bishop of London.

His Grace the Archbishop of Canterbury, in opening the Meeting, called attention to the relation of the Berkeley College as well towards the United States, as towards the islands of the West Indies. The Archbishop concluded by calling upon the Rev. W. C. Downing to explain the enterprise which they had met to forward.

Mr. Downing—having come from Bermuda to take steps for the revival of Bishop Berkeley's College, with the authority and sanction of his Excellency the Governor, and of the Right Rev. the Lord Bishop who has jurisdiction in the island—proceeded to state the advantages to be obtained from this revival, in regard to civilization and Christian learning in the West. The dormant Charter and rights of the College, were in themselves, (he said,) an admirable basis to commence with; whilst the *prestige* of Bishop Berkeley's name and history would excite the sympathy both of America and England. He had already opened communications with the Government upon the subject, and found every disposition to meet the wishes of the promoters.

The Lord Bishop of London said that the object in view was of very great importance, and commended itself to the sympathy of the Church of England. His Lordship moved the appointment of a Committee to communicate with the Bishops of the West Indian dioceses, and such other persons as are able to estimate the advantages which would result from the Institution in question.

The Lord Bishop of Salisbury seconded this Resolution, expressing strongly his confidence in the wisdom of Bishop Berkeley, and in the practical experience of the present Governor of Bermuda. He hoped that the enterprise would be fully successful.

The Resolution was put to the Meeting, and carried.

It was proposed by the Lord Bishop of St. Asaph, and carried unanimously, that expenses should be paid out of the funds at the disposal of the Committee.

The Subscription list of the day amounted to about 800*l*, including donations from the Achbishop of Canterbury; the Archbishop of York; the Bishops of London, St. Asaph, Salisbury, Oxford, St. David's, Exeter, Lichfield, Norwich, Down and Connor, Kilmore, Newfoundland, Moray, and Ross; from Sir Robert Inglis; Mr. Gladstone; Sir Wm. Wood; the Dean of Canterbury; the Dean of St. Asaph; Archdeacon Harrison; Dr. Markland; the Vice-Chancellor of Oxford; the Rev. the Heads of Exeter, New College, St. John's, Brasenose, Trinity, and Magdalen Hall, Oxford; the Masters of Trinity, St. John's, St. Peter's, Cambridge; with Professors Jacobson, Jeremie, Hussey, and Earl; the Head Master of Harrow; the Rev. Arthur Stanley; the Lord Lyttleton; the Warden of St. Augustine's; the Rev. J. Ryle Wood; the Lord Arthur Hervey, &c. &c.

Thanks were voted, by acclamation, to his Grace the Archbishop of Canterbury, for his kindness in taking the Chair; and his Grace having pronounced the Benediction, the meeting separated

Signed, J. B. CANTUAR,
Chairman.

From the Spirit of Missions.

From Cape Palmas, West Africa, advices have been received to the 9th of April. The members of the Mission were enjoying their usual measure of health, with the exception of the Rev. Mr. Hening, who, after having become totally blind, was so much enfeebled by repeated attacks of illness, as to be constrained to resign. He and Mr. Hening have returned to the United States. We deeply lament the causes which have occasioned us the loss of these faithful and efficient Missionaries.

Letters have been received from Bishop Boone, dated Shanghai, China, 15th April, from which we learn that he has suffered another and very threatening attack of illness. The Journal of Mr. Syle refers particularly to it. At the date of the letter the Bishop had rallied again, and hoped to be able to set out on his journey homeward in August.

Mr. Points, of Virginia, who joined the Mission in December last, as Superintendent of the School, had become a candidate for orders under Bishop Boone.

The receipts of the Foreign Committee for the year ending June 15th, exceeding so much those from ordinary sources of revenue for any previous year are very encouraging, not only as affording means for more enlarged effort, but as manifesting an increasing Missionary spirit in the Church.

The tabular statement of Parishes published in this number shows a very considerable addition to the number of Contributing Congregations, chiefly in those Dioceses which have been visited during the year by the Secretary and General Agent, and by such Foreign Missionaries of the Church as have been at home.

Still, the same table exhibits a very large number of Parishes which have not rendered their aid; and although it is true that many of them are feeble, yet we are persuaded that in recommending all to give their mites, nothing is urged which would not be found conducive to the best interests of the smallest Parishes.

Another thing occurs to us as we note this table; and that is, that in many parishes which have been added to our list as contributing, and in others which no longer appear as supporters of Foreign Missions, we recognise the influence of Parish clergymen. This is natural; and, therefore, regarding the active agency of our brethren of the Clergy as all important, do we venture affectionately and respectfully to ask of them to bring that agency to bear in sustaining the work which, under God, it is hoped has now been firmly established.

Notwithstanding the increase in our receipts, it is still most lamentably true. that viewing the numbers and wealth of the Protestant Episcopal Church in this country, we are very far behind every other body of Christians in the land in contributions for the support of Missions. Indeed, we cannot compare favorably with those who are poorest in this world's goods; for an exchange paper furnishes us as an item of intelligence, that in and about Charleston there are five thousand colored Communicants, whose offerings during the year past amounted to a sum which would give an average to each member of more than three dollars. What a different aspect would our annual statement present, were there anything like the same statement amongst our members!

CLERICAL CHANGES.

Rev. J. G. Downing has resigned the rectorship of Christ church, Trumbull, Ct., and accepted the rectorship of St. John's Parish, Stillwater, and St. Luke's church, Mechanicville, Saratoga Co., N. Y.

TO CORRESPONDENTS.

An "Alumnus of Burlington College" will pardon our incorrectness, which arose entirely from our haste in penning the paragraph. We observed it when too late for a remedy.

"*Justicia*" shall be inserted next week.

"Inquirer's" suggestion is a good one.

Married.

On Tuesday, 27th inst., at the Church of the Annunciation, by Rev. Mr. Abercrombie, A. B. Allen, to Miss Mary E. Butterworth, all of this city.

Died.

On the 31st ult., at New Brunswick, N. J., in the 8th year of his age, Frederick Roland, son of the Rev. Alfred Stubbs, Rector of Christ church.

Notices.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Board of Managers will meet at the Depository, 20 John St., on Tuesday next, the 10th inst., at 3 o'clock, P. M. WM. H. BELL, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Depository, on Tuesday next, the 10th inst, at 3½ o'clock, P. M.

August 7, 1852. WM. R. RONALDS, Sec.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The regular monthly meeting of the Board of Managers will be held in the S. S. room of the Church of the Ascension on Tuesday evening (10th inst.) at 7½ o'clock.

(By order.) THOS. P. CUMMINGS,
August 7, 1852. Rec. Sec'y.

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

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Advertisements.

LITTELL'S LIVING AGE, No. 429, 12½ cents.

CONTENTS.

1 Celestials at Home and Abroad, *Blackwood's Magazine*.
2 A Panther Hunt, *Tait's Magazine*.
3 The late Mrs. Clarke, *Dublin News*.
4 Fardorougha, the Miser, *Dnblin University Magazine*.
5 My Novel, *Blackwood's Magazine*.
6 Blithedale Romance, *New Monthly Magazine and Spectator*.
7 Napolean Dynasty, *Daily Advertiser*.
8 Parlor Aquarium, *Chamber's Journal*.

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MRS O'KILL will be prepared for the return of her pupils on Wednesday, September 1st.
8 and 10 Clinton Place. Aug 7–4t.

DOCTRINES OF THE TRINITY.

The Doctrines of a Trinity, by the Rev. Wm. Jones, of Nayland, with a brief memoir by the Rev. Jessee A. Spencer, 16mo, cloth 50 cents.
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STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

Poetry.

For the Churchman.

Dreams of the Heart.

Dreams of the heart, how soon they pass away,
Those the most joyous are the first to fade,
Things that look bright and beautiful to-day,
To-morrow may be numbered with the dead.

Friends around whom our best affections cling,
Loved ones whose gentle voices gladden home,
Are always those whose forms the shadowy wing
Of death envelopes for the silent tomb.

We've dreamed of happiness and with our future twined
Garlands we wreathed in our most sanguine hours,
But oh! the sad awakening to find,
The fairest of them all but fading flowers.

There is *one* dream, *one* looking for of joy,
One hope of happiness *our God* has given!
'Tis not of earth, it comes without alloy.
It is the christian's life-long dream of Heaven.

This never fades, nor passeth it away,
Till we awaken in eternity,
Then, glorious change! and oh thrice happy they,
Who view in all its brightness—the reality.

C. M. F.

Brooklyn, L. I., July 30th, 1852.

Selected Matter.

From the Courier and Enquirer.

Hobart Free College.

Each of the words which form the title to this article has a significancy of import. They individualize, possessing each, as a text, a subject for delineation and reflection. That strong-minded—firm-hearted—christian leader — who uttered boldly what his conscientious judgment deemed the truth—who avouched the cause of his Church and his brethren with an out spoken reality of friendship—less often known since his day—who bore his mitre in wanderings where a feeble flock breathed warmer, after his call to courage had sounded among them who took his road of labor in forest and on frontier, and yet, in the councils of the Metropolis, was as stately and as erect, as if he had worn his dignity only and ever in Diocesan Cathedral—who, at home or abroad—at his feeblest flock or in his foreign honors, never forgot that he was the representative of an American Church—the entitling of a seat of learning—endowed by that church, over which he had watched—its chosen leader—with his name was appropriate.

And it has a free character! The venerable corporation whose well-judged liberality has given it this privilege has done more by this act to turn the eye of kind attention by the whole people towards it, than by a hundred ordinary endowments. At the very heart of the great city, as its wealth lies, it is indicative of comprehensive sagacity, thus to reach to the heart of the great State, and fling open a wide gate of learning. It is a pulsation, heart to heart, and it shall not fail of its good. Though the College at Geneva may say with the chief Captain—"with a great sum obtained I this freedom"—there will be a response from minds hereafter to be moulded within its walls—"But I was free born."

Whoever of the Counsellors of the Metropolitan Church devised and matured this system of free education—thus making a perpetual stream of usefulnes to flow from its treasury—he or they may bless heaven that their pathway in this world has been with good remembrances to their fellow men. I write without knowing the details in accuracy of its origin, but recollecting among those from whose station it emanated, the names of VERPLANCK and HARRISON, I recognize those whose correct and enlightened judgment concerning the true relations of city and country, would have given ready sanction to the enterprise.

And in the word College, there is a text for thought. A much abused word it is. It expands or diminishes—like friendship to the Hermit of GOLDSMITH—it is in some instances but "the charm that lulls to sleep;" all strong offort to bring into being and comprehensive, and elevated order of education. The title is given—it is the stamp of the guinea—but the gold is basely alloyed. Our colleges are scattered over the land—where their halls, their professors, their fellowships, their libraries, their observatories, their thorough students and their adequate teachers are—not even the report of our useful and honored friends, the Regents of the University, can always clearly tell us.

Men leave college when they are but just prepared to go closely into real study—

"The major like a minor writes,
Nor come to a conclusion."

The charter is zealously sought, and grave Senators give choice debate on the occasion, and then between hope and success, there is "the long vacation." Our "college *bred* youth" is often most imperfectly baked.

Attending (for the *Courier and Envuirer)* the recent commencement festival, it was gratifying to find a tone of congratulation that with the relinquishing of the name of Geneva College, had passed away the era of struggling despondency —of a chase after legislative favor—of a dispute between doubtful success and utter failure. The ancient church which had come forward with its opulence, to make permanent a free college, had illuminated the future; and it was as correct as it was pleasant, to find as two of the most welcome and most honored guests at this auspicious era in the fortunes of the Institution, the greatly esteemed Rector of Trinity and the Comptroller of the Corporation.

Of the beauty of the locality of this College it is a thing of the past to speak. It is, or ought to be conceded by all who form their judgment from the facts, that Geneva, though not the only beautiful village in our State, is the most beautiful. This witness of one, whose own home-town comes gently into the catalogue of those situations where Nature paints some of her sweetest pictures, may not be without value.

I considered much more the general grand design of the endowment than the details of the exercises. Literary honors were won after honorable contest, in which the testimony to the evenness of the scales in which victory hung, balancing, was general. Addresses were made, almost too philosophical, too middle aged, too didactic to represent the strong hope the glowing grasp of the young heart; but they indicated the possession of the good power to think sedately; and when the texture of real life shall be "the composition," the better judgment will grow on this good soil. A gratified audience welcomed the participants in the literary exercises, and the keenness of some particular feminine interest, was good theme for observation.

The address of Mr. DANA, of Boston, was fresh, original, discursive—a clever gathering of good ideas—not very closely joined, but interesting—the bridges between the divisions were not very clearly discernible—but jumping over all that, it was *not* dull and didactic—but if the sermon was *from* the text, its miscellany was agreeable.

Commendation on the address of Mr. WHITING was the verdict given it. It with better taste, because from maturer age, pursued the calm path of reflective thought. Its conservatism was appreciated.

The HOBART FREE COLLEGE now takes its place among the seats of learning. It is not to cease its elevated pursuit. Those who are in its guidance meditate for it a career of good, whose long path of light will honorably illustrate the fame of its founders, and be the worthiest monument to the great man whose name it bears. The source of its endowment means that it shall be here true, that if, for the love of learning, any one comes hither—he has before him, the material—to the building of which within him, he has but to apply the energies born to his estate. He will have no gate of fees and perquisites and weary expenditures to keep him hence. He may be educated, if he has the industry and the perseverance to be guided by the men of learning who stand ready to welcome him.

Men of Wall street—give a new glance of kindness at that only church that looks into your avenue, vivid as it is with mighty enterprises. Let the chimes ring out a new melody—for that church and chimes are henceforth to be within the grateful memories of the youth who shall have formed the good mind given him, by the sculpture of study, into the purposes and results of knowledge. How magnificent this monument to JOHN HENRY HOBART.

SENTINEL.

From the Banner of the Cross.

The Rev. G. P. Badger was sent out to Mosul, in 1842, by the Christian Knowledge and Gospel Propagation Societies, bearing letters commendatory addressed to the Patriarchs and Primates of the Christian Churches in the East, by the late Archbishop of Canterbury and the present Bishop of London. The objects of his mission were identical with those of Mr. (now Bishop) Southgate, who had been previously sent to the East by our American Church. Mr. Badger has just published, in two interesting volumes, a narrative of his mission; and in vol. i. p. 6, he thus alludes to the dishonest proceedings of the American (Presbyterian) Board of Missions; fully sustaining the charges which Bishop Southgate was obliged to make a few years ago, in self-defence against the attacks of that Board and its missionaries:—

"It will not be out of place here to give some account of the proceedings of the American Board of Foreign Missions in Constantinople, whose agents belong to the Presbyterian, Independent, Dutch Reformed, and other dissenting bodies, especially as my conduct towards them during my residence at the capital was publicly censured by certain periodicals. It is well known to every one, that many of the doctrines, and the entire constitution of these sects, are as opposed to the teaching and discipline of the Anglican Church as they are to the faith and ecclesiastical government professed by all the Eastern churches. Yet, notwithstanding this wide difference existing between us, they designedly or otherwise gave it to be understood that they hold the same faith as we do, and differ only on the most trivial points. This opinion has been so deeply impressed upon the great mass of the native Christians, and has been so strengthened by the manner in which many of our own missionaries have fraternized with them, that I have found it a most difficult task to persuade them to the contrary; and their missionary proceedings have been carried on upon principles so diametrically opposed to those professed by our Church, that any efforts on our part have come to be regarded not only with suspicion, but to be treated as *pernicious by all the Churches of the East.*"

From the Albany State Register.

The Streets of London and their Traffic.

In No. 16 of Mr. Mayhew's admirable work on the labor and the poor of London, we find some interesting and curious statistics of the streets of that mighty city, which we have condensed as follows:

The three modes of pavement in the streets of London, are—

1. The stone pavement, commonly composed of Aberdeen granite. 2. The macadamized pavement, a mode adopted from the name of Sir W. MacAdam, the originator of the system; and 3. The wood pavement.

The granite for the stone pavement is conveyed to London from Scotland by water. The pavement "is made by the placing of the granite stones, hewn and shaped ready for the purpose, side by side, with a foundation of concrete. The concrete now used for the London street pavement is Thames ballast, composed of shingles, or small stones, and mixed with lime, &c. Macadamization was not introduced into the streets of London until about 25 years ago. Before that, it had been carried to what was accounted a great degree of perfection, on many of the principal mail and coach roads."

The first thoroughfare in London which was macadamized was St. James Square; after that some of the smaller streets in the aristocratic parishes of St. James and St. George were thus paved, and then, but not without great opposition, Piccadilly. The opposition to the macadamizing of the latter thoroughfare, says Mayhew, assumed many forms. It was urged by the opponents that the dust and dirt of the new style of paving would cause the street to be deserted by the aristocracy—that the noiselessness of the traffic would cause the deaths of the deaf and infirm—that the aristocracy promoted this new-fangled street-making that they might the better "sleep o' nights," regardless of all else. One writer especially regretted that the Duke of Queensberry, popularly known as "old Q," who resided at the western end of Piccadilly, had not lived to enjoy, undisturbed by vulgar noises, his bed of down until it was his hour to rise and take his bath of perfumed milk! In short, there was all the fuss and absurdity which so often characterized local contests.

The macadamized street is made by a layer of stones, broken small and regular in size, and spread evenly over the road, so that the pressure and friction of the traffic will knead, grind, crush and knit them into one compact surface.

The wood pavement is formed of blocks of wood, generally deal, fitted to one another by grooves, by joints, or by shape, for close adjustment. They are placed on the road over a body of concrete, in the same way as granite.

There are 50 miles of the streets of London paved exclusively with stone. The stone pavement outside the city are six or seven times the extent of those in the city.

Within the limits of the metropolis proper, or inner police district, there are 1755 miles of paved streets, as follows:

	Miles.
Granite pavement	400
Macadamized	1,350
Wood	5
Total	1,755

Mr. Mayhew calculates the cost of street building, new, taking an average breadth, or about ten yards, from footpath to footpath, as follows:

Granite built, per mile	£96
Macadamized	44
Wood	88

Or, as a total,

400 miles of granite paved streets, at £96 per mile	38,400
1,350 macadamized do. at £44 do.	59,400
5 wood do. at £88 do.	440
	98,240

This, then, (about £100,000) is the *original cost* of the roads of the metropolis.

The annual cost of repairs reaches £18,225.

The traffic of these streets of London is enormous, and Mr. Mayhew's statistics of it are both interesting and novel.

The number of streets in London is said to be 10,000. There are 1,900 miles of gas "mains" (pipes) laid down in the city and suburbs, and 1,760 miles of streets within an area of 90 square miles.

These streets are daily traversed by about 1,500 omnibuses and about 3,000 cabs, besides the vast numbers of private carriages and carts; so that the metropolitan vehicles employ altogether upwards of 21,000 horses.

Mr. Mayhew estimates the average journey "as regards the distance traveled by each omnibus, as six miles, and that distance is, in some cases, traveled 12 times a day, or as it is called, 'six there and six back.' Some omnibuses perform the journey only ten times a day, and some, but a minority, a less number of times. Now, taking the average distance travelled by each omnibus, at between 45 and 50 miles a day, and this, he is assured, on the best authority, is within the mark, while 60 miles a day might exceed it, and computing the omnibuses running daily at 1,500, he finds a travel of upward of 70,000 miles daily, or a yearly omnibus journeying over those paved streets, of more than 25,000,000 of miles!—an extent more than a thousand times greater than the circumference of the globe."

The sum annually paid to the Excise for "mileage," which amounts on an average to $15 each "bus" per month, or collectively to $810,000 per annum, and this at $2\frac{1}{2}$ cents per mile, (the rate of duty charged) gives 25,820,000 miles as the aggregate distance traveled by the entire number of omnibuses every year through the London streets.

The distance traveled by the London cabs may be estimated as follows:—Each driver may be said to receive on an average 10s. a day all the year through. Now, the number of licenses prove that there are 5,000 cab drivers in London, and as each of these must travel at the least ten miles in order to obtain the daily 10s. we may safely assert that the whole 5,000 go over 50,000 miles of ground a day, or, in round numbers, 18,250,000 miles in the course of the year.

Our author assumes that there are "at least 25,000 horses at work every day in the streets of London. Besides the horses above mentioned, it is estimated that the number daily coming to the metropolis from the surrounding parts, is 3,000! and calculating that each of the 25,000 which may be said to be at work out of the entire number, travels eight miles a day, the aggregate length of ground gone over by the whole would amount to 200,000 miles per diem, or about 70,000,000 miles throughout the year. There are, as we have seen, upward of 1,750 miles of streets in London. It follows, therefore, that each piece of pavement would be traversed no less than 40,000 times per annum, or upward of a hundred times a day by some horse or vehicle."

From the Banner of the Cross.

CALIFORNIA.—*Stockton, June* 12, 1852.—Rev and Dear Sir: I would take this occasion to call your attention to the more effectually establishing the Church in California. We fear that she has been unmindful of her true interest in doing so little for this growing empire of the West. There are several towns which might be made thriving vineyards of the Lord, if we could have a little assistance to make the beginning, and a good shepherd to collect the wandering flock.

It has been considered a glorious thing, when the Church, in solemn convention, proclaimed herself to the world as a missionary Church. But when are we poor Californians to have our hearts gladdened by a sight of her glory? When are her stars to shine on this side of the Sierra Neuvadas? Or when are the missionaries coming to gather in the harvest from the white fields of this western world?

The Church might be planted in Stockton, Sonora, Sacramento, Benita, Marysville, San Jose, and several other places, if some means could be procured to make the beginning, and the laborers were not so few. California has poured her millions into the Eastern cities; are there not some who will be willing to do something for the spiritual welfare of California? Are there not some of the rich parishes which, in connection with some clergymen, could be induced to send us some churches, so that they might be put up here? The material is so expensive here, that it is out of our power to do it of ourselves. Three of the new subscribers, whose names are on this sheet, but one year since had their all laid in ashes. Twice has the writer of this, within two years, met with the like misfortune: and more or less has this happened to all who are here. We have many here who love the Church. They are willing to do, but are not able. Will you sound the trumpet for us? Shall the wandering sheep continue to wander without any shepherds? Shall the songs of our Zion be mute in this land, and our harps be hung upon the willows of mourning? Most respectfully yours, etc.,

R. K. E.

Clergy of the Protestant Episcopal Church
In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 60 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 168 Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 126 McDougall street, near Bleeker.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 46 Beach street.
Little, Rev. Charles S., 86 East 17th street.
Mahan, Rev. Milo, 198 West Twentieth st.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 20 John street.
Millett, Rev. James, 308 Broome st.
Morris, LL. D. Rev. William, 76 Varickst.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch. Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway,
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, D. D., Rev. J. A., 73 Lexington avenue.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Vermilye, Rev. I. D., Kensico, Westchester county, N. Y.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., D. C. L., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, D. D., 39 West 22d street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., 6 East Building Gen. Theol. Seminary.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 26 Montague Place.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev. Isaac P., 3 Union Place.
Lamson, Rev. Wm O., Court-st. between President and Carroll.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John W., Kent Av., above Myrtle.
Schroeder, D. D., Rev. John F., 73 Henry street.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton st.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
Webbe, Rev. William T., 172 Sands-st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. H. F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.
Townsend, Rev. I. W., 93 south 3d st.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

From the Banner of the Cross.

NEW JERSEY, VIRGINIA, AND OHIO.

"He has impeded the growth of the Church, prevented persons from coming forward to be confirmed."—*William Halsted, Caleb Perkins, Peter V. Coppuck, Bennington Gill.*

"To the great grief of many, and the injury of religion."—Rt Rev William Meade, Bishop of Virginia; Rt Rev Charles P M'Ilvaine, Bishop of Ohio; and another.

Number of clergy in the diocese of New Jersey, 64.

Number of persons confirmed during the last conventional year, 429.

Proportion to each clergyman, *six and five-sevenths.*

Number of clergy in the diocese of Virginia, 111.

Number of persons confirmed during the last conventional year, 440.

Proportion to each clergyman, *three and ten-elevenths.*

Number of clergy in the diocese of Ohio, 64.

Number of persons confirmed during the last conventional year, 262.

Proportion to each clergyman, *four and one-tenth.*

UNUS.

From the Banner of the Cross.

PENNSYLVANIA.—*Ordination, etc., at Tamaqua.*—The Bishop of the Diocese made his Annual Visitation to Calvary Church, Tamaqua, on Sunday, July 11, when interesting services were held in the beautiful stone church which has been recently completed. Morning Prayer was read by the Rev. Peter Russell, of Mauch Chunk. At the end of the Second Lesson, the Rector of the Parish baptized three adults, who seemed to give evidence that they realized the weight of the high and holy responsibilities which they were taking upon them. When Morning Prayer was ended, the Bishop administered the rite of Confirmation to *five* persons, and addressed them in his usual forcible and impressive manner. An able and eloquent Sermon was then preached by the Bishop, after which he admitted Mr. Aaron Christman to the Holy Order of Deacons. The candidate was presented by the Rev A Beatty, Rector of the Parish, and the Holy Communion administered by the Bishop, assisted by the Rev Mr Russell. A large and attentive congregation was present, and appeared to be deeply impressed with the solemnity and beauty of the services. The Rev George D Miles, of Wilkesbarre, attended the examination of Mr. Christman, which was held on Saturday morning, in the Rector's study, at Tuscarora.

ALEPH.

A SITUATION AS TEACHER WANTED. A lady qualified to teach all the usual English branches, and to give instruction on the Piano Forte, is desirous of obtaining a situation. The most unexceptionable references given. Address X. H., care of T. C. Butler, Esq., Church Depository, 20 John St., N. Y. July 31-6t.

WANTED—A clergyman to take charge of a parochial school, and to assist in the services of the Church. For particulars address S. M. H., Williamsburgh. July 31-tf.

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared no pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.

When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.

Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

GRAVES IN PUBLIC PLATS,

(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)

Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.

Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

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JAMES MAURICE, Esq., *Treasurer.*
DAVID LONGWORTH, *Secretary and General Agent.*

July 31st-3m.

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17-3m

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

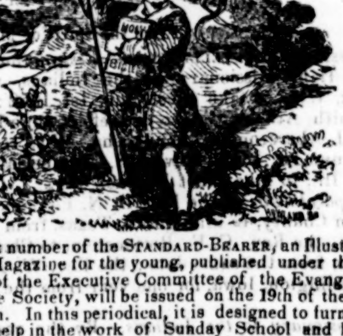
THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10 jy24-tf

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.) jy17-3m

SOMETHING FOR THE YOUNG.



The first number of the STANDARD-BEARER, an illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 60 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26—tmo

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

THE TERMS for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. DR. PARK, by whom it has hitherto been most successfully and acceptably conducted.

"POMFRET, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

POMFRET, April 3d, 1852. ROSWELL PARK."

May 15, 1852-3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG, 18 Wall st., N. Y.

May 22—tf

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder, 67 McDougal st.

Nov 9—tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	8
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes M D., Medical Examiners.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,

548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five months, payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV P. L. JAQUES, Rector.

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th—tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles "to wit"—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and it stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.

President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.

William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS, Church Publishing House. 139 Broadway,

1y

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.